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THE EXPECTATION OF THE BLESSED VIRGIN

At the tenth Council of Toledo, in the year 656, the bishops of Spain decreed that a solemn feast with an octave should be celebrated in that country on December 18, in honor of the Annunciation. The reason for choosing this date in preference to March 25, which had been observed as the day of the Annunciation and the Incarnation in other parts of Europe since the fifth century,[1] was the reluctance of the Spanish Church to celebrate a joyous festival in the Lenten season. For a long period this day in Advent, a week before the feast of the Nativity, was observed throughout Spain in commemoration of the angel's message and the mystery of the Word made flesh. However, eventually the Spanish hierarchy recognized that the more appropriate day for the feast of the Incarnation is March 25, and conformed to the general custom of the Western Church. But since December 18 had become very dear to the people as one of Our Lady's feasts and was considered a day of special graces for expectant mothers, it continued to be observed, but under a new title—the feast of the Expectation of the Blessed Virgin Mary. Still greater popularity accrued to this day after the conquest of Granada from the Moors on Dec. 18, 1499.[2]

The Feast of Our Lady's Expectation was popularly known in Spain as "S. Maria de la O." Dom Prosper Guéranger relates this to the "O Antiphons" which are recited in the Vespers of the final days of Advent.[3] Msgr. Holweck, however, explains the name from the fact that on this feast the clerics in choir after Vespers used to utter a loud and protracted "O" to express the longing of the universe for the coming of the Redeemer.[4]

In 1725 Pope Benedict XIII introduced this feast into the Roman States, and gradually it spread to other lands. It never became a feast of the universal Church in the strict liturgical sense; yet, so many dioceses and religious orders adopted it in the course

[1] Holweck, "Annunciation," *Catholic Encyclopedia*, I, 542.

[2] Guéranger, tr. Shepherd, *The Liturgical Year* (London, 1870), I, 513 ff.

[3] *Ibid.*, p. 514.

[4] Holweck, "Expectation of the Blessed Virgin Mary," *Catholic Encyclopedia*, V, 712.

of the eighteenth century that it could well-nigh be said to have been celebrated in the entire Catholic Church.[5] However, like many other feasts of widespread local acceptance, its observance was greatly restricted by the reform of the liturgical calendar enjoined by Pope Pius X in 1911. But it is still celebrated in some parts of the Catholic world, and the Mass *De exspectatione partus B. Mariae Virginis* is found among the Masses *pro aliquibus locis* in the Roman Missal.

The characteristic note of this Mass is an ardent longing for the coming of the Redeemer such as must have been in the immaculate soul of Mary, which the Church appropriates to itself. The Introit consists of the inspired petition, so often repeated in the Advent liturgy: "Rorate, coeli, desuper et nubes pluant justum." The collect and the postcommunion are identical with those of the Mass of the Annunciation, since in both feasts the anticipation of the joy that is to come to the world with the birth of the Saviour is the predominant theme. The Epistle is the passage from Isaias in which it is predicted that a virgin will conceive and bear a son; and the Gospel is St. Luke's narration of the Annunciation.

Although the feast of Our Lady's Expectation is no longer celebrated in the greater part of the Church, the spirit from which it had its origin can and should pervade the devotional life of Catholics, and especially of priests, during the final week of Advent. It is the spirit which animated the Blessed Virgin when the time of her Son's birth was drawing near. It is indeed impossible to form any adequate idea of the thoughts and aspirations that flooded the mind and heart of Mary while she was preparing for that sublime event that was to take place in Bethlehem, when "she brought forth her firstborn son and wrapped him in swaddling clothes and laid him in a manger."[6] Yet, we can be sure that her heart burned with a fervor of divine love such as never before or since has enkindled a human heart, save the Heart of the God-Man, tabernacled for nine months in her chaste womb.

We cannot set down exactly the extent of the knowledge communicated to her in regard to the Child she was about to bring into the world. Some have taught that she was not aware of the divinity of her Son at this time—that this truth dawned on her only several

[5] Barrett, *Our Lady in the Liturgy* (London, 1912), pp. 232 ff.
[6] *Luke*, 2:7.

years later. Others contend that Mary knew from the moment of the Annunciation that the Child whose mother she was to be was true God.[7] Certainly, this latter view is the one most commonly accepted by Catholics. In our preaching and instruction we do not hesitate to assert that from the instant she heard the angel's message informing her that she was to conceive and bear a Son who would be called the Son of the Most High and would sit on the throne of David, Mary was conscious that she was chosen to be in very truth the Mother of God. And the realization that when she would bring forth the Babe formed of her flesh and blood she would truly gaze on the face of God must have raised the soul of Mary to the highest stages of contemplation and mystical union in those happy days immediately before the Nativity.

It seems quite probable, too, that Mary knew beforehand that in the birth of her Son she would retain her physical virginity intact. With her penetrating intelligence that had never felt the blight of original sin she could perceive the full significance of the prophet's announcement that a virgin would conceive *and bear* a son. Perhaps supernatural infused knowledge aided her in understanding this prediction. Knowing that she was the virgin chosen to conceive Emmanuel through the overshadowing of the Holy Ghost, she could conclude that as a virgin she would bring him forth. This knowledge must have filled the heart of Mary with immeasurable gratitude for God's boundless love of predilection for his humble handmaid, and she must have repeated often in those days of expectancy the words she had spoken on her visit to Elizabeth: "He who is mighty has done great things for me, and holy is His name."[8]

To the priest, meditation on the manner in which Mary looked forward to the birth of Christ should be an effective means of inspiring him to deeper fervor and to greater zeal in the sacred ministry during the days preceding Christmas. The Advent season represents the centuries during which the world awaited the com-

[7] This point was discussed in the *Irish Ecclesiastical Review*, LXVI (1945), 100-105, 427-34, between Fr. Hugh Pope, O.P., who held that Mary was aware of Christ's divinity from the time of the Annunciation and Fr. E. Sutcliffe, S.J., who argued that this knowledge came to her only after the finding of Our Lord in the temple.

[8] *Luke*, 1:49.

ing of the Redeemer. The Great Antiphons, which almost coincide with the feast of Our Lady's Expectation and its octave, express the longing of the people of God for the Messias. Such should be the attitude of the priest, officially deputed to pray in the name of the Church. As he repeats those beautiful invocations: "O Wisdom . . . O Sun of justice . . . O King of nations . . . come and teach us . . . come and redeem us . . . tarry now no more," his heart should be stirred to its depths with the desire to bring salvation to the world of today which is beset with sin and unhappiness just as much as the world into which Christ was born. Only the truth and the grace of Jesus Christ can remedy the sad conditions that oppress mankind today; but unfortunately there are so many who will not turn to Christ, believing in their pride that they can solve the problems that harrass the human race. Because of this deplorable situation the priest must strive all the more zealously to bring light and healing and comfort to those who are the victims of ignorance and sin and misery. Each Christmas, to the soul of every priest, privileged to raise the Immaculate Host aloft thrice, come divine graces in rich abundance. It should be his fondest wish to be the instrument of similar divine graces for all those who are committed to his priestly solicitude. This he will be enabled to do most effectively if he endeavors to imitate the faith and the love of Mary in her expectation of the Birth of her Divine Son.

FRANCIS J. CONNELL, C.SS.R.

The Catholic University of America
Washington, D. C.

CONGREGATIONAL SINGING

We . . . exhort you, Venerable Brethren, to promote with care congregational singing, and to see to its accurate execution with all due dignity, since it easily stirs up and arouses the faith and piety of large gatherings of the faithful. Let the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea and let them testify by the melody of their song to the unity of their hearts and minds, as becomes brothers and the children of the same Father.

—Pope Pius XII in *Mediator Dei*, Nov. 20, 1947 (NCWC translation, p. 65).

CATHOLIC ORIENTATIONS ON CHURCH AND STATE

Readers of this *Review* are by now well aware of certain new "orientations in contemporary Catholic thought on Church and state," prevalent among those who are intent upon a major revision of the older and stricter teaching on the subject. To support its position, this school of thought on Church-state relations requires and endeavors to impose — somewhat magisterially — an *outré* notion of the state (thus seeking victory by a kind of *coup d'état,* as it were). From the tone of the polemic in behalf of such views one could get the impression that these, and in particular the aforesaid conception of the state, are endorsed by the ablest modern Catholic experts in the sociological and other pertinent fields, and can even claim a basis in the teachings of the more recent Popes. It may therefore prove enlightening to review one of the latest and most authoritative treatments of questions relevant to the present controversy, by an internationally renowned expert in the social sciences and in socio-political philosophy, one, moreover, whose knowledge of papal teachings and whose sensitivity to their finest nuances are undisputed.

This authority is Fr. Oswald von Nell-Breuning, S.J., one of the editors[1] of, and chief contributor to, the new lexicon, *Beiträge zu einem Wörterbuch der Politik,* now in course of publication.[2] As to this work, its title indicates and its publisher and editors modestly avow that it is but a preparation for some future comprehensive encyclopedia of the social sciences and socio-political philosophy. In the judgment of competent reviewers, however, the *Beiträge* thus far published already constitutes an imposing work and realizes the aim, stated in publisher's and editorial prefaces, of achieving a lexicon which would be scientifically up to date and faithfully responsive

[1] He shares the main editorial burden with Dr. Hermann Sacher, himself editor of the fourth and fifth editions of the celebrated *Staatslexikon* of the Goerresgesellschaft.

[2] Freiburg-im-Br.: Herder, 1947 ff. The following parts (*Hefte*) have appeared to date: I, "Christian Teaching on Society" (1947); II, "Christian Teaching on the State" (1948); III, "The Social Question" (1948); IV, "The Economic Order" (1949); VI, "Woman" (1950); V, "Systems of Social Order," Fascicle 1: A-L (1951).

to the teachings and directives of the Popes, past and present.[3] All in all, this new publication provides further reason to rejoice that the "Verlag Herder" has been able to carry on despite the ravages of World War II, and to salute it on its 150th anniversary.[4]

Our interest lies with Fr. v. Nell-Breuning's teachings in the course of Parts I, II, III, and V/1, insofar as they bear on crucial issues of the current Church-state discussion. From the following outline of some of these teachings, the reader may be able to glean that the Church-state "orientations" of the learned German Jesuit are not those of the new school, that he upholds the older doctrine on the subject, be it as to the concept of the state, be it as to the contention that, *per se*, the state should be a "Catholic state." Two rubrics suffice to guide our review: "The State" and "The Lay State."

The State

What is the state? We have heard an answer from the new school. Its tenor is that one may no longer, with scholastic writers, define the state as *societas naturalis, perfecta, completa,*[5] as *societas civilis* (— *politica*) *perfecta,*[6] or with them identify the state with

[3] See, for example, Heinrich Rommen's extensive review in *Theological Studies*, XI (1950), 652-58, on Parts I-IV. A brief appraisal by E. Welty, O.P., *Herders Sozialkatechismus* (Freiburg-im-Br.: Herder, 1951 ff.), I, 305, describes the work as an excellent achievement, distinguished by deep and comprehensive knowledge both of fundamental principles and of modern conditions, views, and tendencies; by great familiarity with the Christian teaching on society, especially with the encyclicals and other utterances of the Popes; by a courageous tackling of all, including the difficult and delicate, questions of the day.

[4] In this connection it is fitting to mention the richly informative anniversary-supplement of the *Herder-Korrespondenz*: 1. Beiheft, 5. Jahrgang. Sept. 1951.

[5] A "natural" society—one springing from human nature; "perfect"—i.e., self-sufficient and independent in its own order, possessing in and by itself all the resources and means needful for its own end; "complete"—i.e., having an end complete and supreme in its own order. For fuller explanation, see the manuals of Ethics, Public Church Law, Ecclesiology, etc. Not infrequently, "complete" is omitted from the definition, in which case "perfect" does double duty.

[6] Cf. J. Güenechea, S.J., *Principia iuris politici*, 2 vols. (Rome: Gregorian University, 1938-39), I, 20 f.; cf. also 131 ff.

the body politic, political society. For, it is maintained, you must distinguish—and the distinction is long over-due in Catholic manuals—the state from the body politic;[7] the state is rather "that particular subsidiary functional organization of the body politic, whose special function regards the good of the whole," "a set of institutions combined into a complex agency of social control and public service," "a rational force employed by the body politic in the service of itself as a body. . . ."

Such is the state according to the mind of at least some representatives of the new school.[8] Would they have us understand that the state should have been thus conceived all along, or is it that the state has undergone a change in its very essence? The import of this question, the reason for asking it, and perhaps its answer, will come to light in the next paragraphs, as we begin our study of Fr. v. Nell-Breuning's thought on the state.

What is the state, according to Fr. v. Nell-Breuning? It is important to note that he himself insists on a more precisely formulated question: "What is the *supra-temporal essence* of the state?" —as distinct from: "What is the character of (say) the *modern* state?"[9] For, as he points out,[10] the *idea* of the state, the state in the purity and perfection of its idea, and the actual *reality* of states, these are two things not to be confused. The idea of the state transcends time and place, is (objectively) everywhere and always one and the same; it can be known more distinctly and clearly, or it can be misconstrued and distorted, but it itself is immune to change. So long as human nature remains one and the same, the "natural" societies, family and state, remain in their essence one and the same; the varied concrete states known to history and to the present are but more or less imperfect expressions of the one and unalterable idea of the state. Our author brings out the same point elsewhere, as when he declares that according to Christian social

[7] Whence it is now forbidden to speak, as reputable authors have spoken, of the state as the "body politic of a people"; and there is a further reason for the prohibition—in the new school the "body politic" and the "people" are one and the same thing.

[8] Cf. *AER*, CXXIV, 5 (May, 1951), 330, note 6; 341, note 11; 344, note 14; see also *America*, LXXXV, 11 (June 16, 1951), 294. Presently we shall meet similar ideas in the thought of a European leader of the new school.

[9] Cf. *BWP*, II, 3 (= *Beiträge . . . , Heft*, II, col. 3).

[10] *Ibid.*, col. 10, under the rubric, "Staatsidee und Staatswirklichkeit."

philosophy the state has its foundation in human nature, whence its essence and essential meaning and purpose are withdrawn from arbitrary human decision.[11]

Such emphasis on an immutable essence of the state is most opportune and welcome. It is clear that Fr. v. Nell-Breuning would not hold with Canon Jacques Leclercq, a European leader of the new school (his thought on Church-state problems has not been without influence in the U.S.A.), if, as it seems,[12] the Louvain sociologist is of the following mind:

> The modern state is something essentially—and therewith also conceptually—different from the ancient state, from the medieval state or that of the 17th century.... Democracy and state are sociological, not philosophical categories, that is, they stand in the stream of time, not in the world of ideas! . . .
>
> The transformation of the state in our day does not embrace only the constitution, the forms of government, the measure of state intervention. The role of the state in society as a whole, its relation to the citizens, and to the other societies they constitute, has changed. The essence of the state has become fluid (*Das Wesen des Staates ist in Fluss geraten*), and therefore the concept of the state classic in Catholic philosophy is, along with all the conclusions one draws therefrom, no longer pertinent (*trifft nicht mehr ins Schwarze*). . . . The state is evolving more and more into an institution for technical services, and state office-holders are becoming technical functionaries.... Hence, under present conditions, and above all under those of the foreseeable

[11] *BWP*, I, 49. Worth remarking, perhaps, is Fr. v. Nell-Breuning's repeated use of "essence of the state," which shows a calm disregard for the possibility that some might find this or related expressions glib, and tending to connote a transference of the state into the order of substance.

[12] Cf. Jacques Leclercq, "Lo Stato di domani," in the Italian periodical *Humanitas*, 1950, I, 58-67. The present writer has not seen the article itself, but is relying on the extensive abstract given in the unsigned article, "Wohin treibt die Entwicklung des modernen Staates?" *Herder-Korrespondenz*, IV, 10 (July, 1950), 464 ff. The latter article, after asking the question, "Gibt es einen Wesensbegriff vom Staat?" offers in answer a free summary of the *Humanitas* article (with occasional references to a distinguished American stalwart of the new school, associating his thought with that of Leclercq in several instances). Since several issues of the *Herder-Korrespondenz* have reported the views of the new school with evident predilection, and since the same sympathy is equally obvious in the article cited above, we may reasonably suppose that the latter is a faithful reflection of the *Humanitas* article.

future, the state is no longer what the Scholastics viewed it to be, the highest and most thorough (*intensivste*, i.e., complete) natural community, the *societas completa;* it is, instead, pre-eminently a technical apparatus, used by a multitude of human individuals and communities, societies, to realize their ends. . . .[13]

Worth pointing out here are the different ways in which the above views can be exploited by the new school. For one thing, if the state is subject to change in its very essence, then, contrary to the older and conservative teaching, there can be no perennially valid formulation of what, *per se*, should be the relations between Church and state.[14]

Then further, if this "*coup d'état*" of "the-state-is-(purely)-a-sociological-not-philosophical-category" cannot be brought off, or if it seems too bold, all is not yet lost. For, the overthrow of the traditional teaching on Church-state relations can still be attempted by yet another "*coup d'état.*" One can, namely, take the line that, anyway, the state is (whether it was always this, or whether it just got that way, these questions can be left up in the air[15]) an institution for technical services, a technical apparatus (or, if you will, a "subsidiary functional organization of the body politic . . . ," "a set of institutions combined into a complex agency of social control and public service"). For, if this is the state, purely a technical apparatus, then obviously it is not within the competence of the state to choose between the churches, or to support the truth and moral values—to judge as to these things no more belongs to the state than it does to any other technical administration or administrative apparatus. To be sure, the state would, in a sense, owe some measure of material assistance to that which is the true Church; not, however, because it is the true Church (for of this the state "knows nothing"), but rather and simply because its members

[13] *Herder-Korrespondenz*, IV, 10 (July, 1950), 467, under the rubric: "Wandel des Staatsbegriffs notwendig."

[14] Compare the article just cited, p. 467.

[15] This much, at any rate, seems clear from *AER*, CXXIV, 5 (May, 1951), 330, note 6: We are to take it that the state-not-body-politic-but-set-of-institutions was a fact in the days of Leo XIII. For the note ends with the reflection that it was not necessary for the Pope, in his argument with Continental Liberalism, to observe this nicety of political vocabulary.

constitute a notable group of citizens who, as such, have some claim upon the services of the technical apparatus, the state, toward the realization of their ends. And, for the same reason, the state would owe similar assistance to the religious societies of other citizens.[16]

Thus, in one way or the other, do the new views as to the state come to the rescue of the new school. Unfortunately, however, such views find no confirmation in the teaching of Fr. v. Nell-Breuning. For him, as has been seen, there is such a thing as a supra-temporal, immutable, essence of the state. And, as we now come to say, when he undertakes to define it, when he seeks to formulate the state in the purity and perfection of its idea, he seizes upon the Scholastic definition of old, "as apposite as it is concise"; *societas naturalis, perfecta, completa.*[17]

His appended explanation of the definition may be passed over, since it accords with the usual one of the Scholastics.[18] But, before we move on to other matters, one remark will not be amiss. Seeing that here and elsewhere it is "the state" that Fr. v. Nell-Breuning terms a natural society, one deriving from human nature and therefore from God, the author of human nature, we may conclude that he would greet the assertion, "the state is a creature of God," as a

[16] Compare *Herder-Korrespondenz*, IV, 10 (July, 1950), 467.

[17] *BWP*, II, 4; this definition recurs again and again, as in *BWP*, I, 4, 36. In this definition of the state our author is faithful to the language of the Popes, who still refer to "the state" in terms of "a perfect society"—and this on occasions when they may reasonably be considered to have been observing "the niceties of political vocabulary." Thus, for example, Pope Pius XII, in his Allocutions to the Roman Rota, Oct. 2, 1944, and Oct. 29, 1947: *AAS*, XXXVI (1944), 289 ("Fra Chiesa e Stato, come rilevammo nella menzionata Enciclica sul Corpo mistico di Cristo, sebbene ambedue siano nel pieno significato della parola società perfette, vi è tuttavia una profonda differenza"); *AAS*, XXXIX (1947), 494 ("Chi volesse intendere così la retta dottrina che la Chiesa e lo Stato sono due distinte società perfette, andrebbe errato").

[18] The reader may, however, welcome his lucid explanation of what is meant when it is said that the state is a "natural" society: "one to which an inescapable need of their nature impels men, so that, though the establishment of these or those states, with this or that form, is left to their free decision, men are not free as to whether to live or not to live in a state at all."

quite literal truth,[19] though to ears of the new school the statement is a "resounding generality,"[20]—another such.[21]

After applying the social principles of subsidiarity and of solidarity to the society which is the state,[22] Fr. v. Nell-Breuning then deals with a topic of special interest to us, the double aspect of the state.[23] As must be realized by now, he refuses to equate the state—as does the new school—with "a set of institutions" and the like.[24] On the other hand, he does not deny that the state is, under any aspect, institution or "set of institutions." It is hoped that the following summary will not do injustice to his thought on this point.

Up to the present stage, our author says, the state has been considered chiefly as (that which it is first of all and essentially[25]) a society or community of persons. There is, however, another aspect to the state. The state exhibits a double aspect, insofar as every state is both "Personengemeinschaft," community of persons, and "Anstalt," institution: two sides of one and the same state.

Before discussing the latter aspect of the state, Fr. v. Nell-Breuning first enlarges on the state as community of persons.[26] So considered, the state again exhibits a twofold aspect, insofar as

[19] Cf. J. Güenechea, *op. cit.*, I, 61; H. Rommen, "*The State in Catholic Thought*," St. Louis: Herder, 1945, p. 366.

[20] The assertion becomes, of a sudden, a "resounding generality" by the magic of the new school's distinction between body politic and state, or, what amounts to the same thing, by the new school's magisterial reservation of the term "state" for "a set of institutions"; and after this scholarly legerdemain has thus transformed the state into an abstract entity, the challenge can then be issued: ". . . in what sense are the institutions of the Presidency, the Congress, and the Supreme Court 'creatures of God'?" Cf. *AER*, CXXIV, 5 (May, 1951), 330, note 6, last paragraph, and 344, note 14.

[21] The resounding phrase, "resounding generality," is by now a familiar one in literature of the new school. It has been applied, for instance, to the dictum that "Error has no rights"; Leo XIII and Pius XII, it would then appear, indulged in "resounding generalities."

[22] *BWP*, II, 4-7. [23] *BWP*, II, 7-10.

[24] Cf. also J. Messner, *Social Ethics* (translated from the German by J. Doherty), St. Louis: Herder, 1949, p. 492.

[25] As he emphasizes elsewhere, *BWP*, II, 15.

[26] Understood, of course, not as a collection of unrelated individuals, but as coalescing from the manifold societies and communities within the state, in such wise, however, that the individual persons are nonetheless immediately members of the state: *BWP*, II, 7.

it is, first of all, a "Genossenschaftsverband," then again, "Herrschaftsverband." In the first instance, the state presents itself to us as a union of free selves, a fellowship of freely collaborating persons, coextensive with all the members of the state. These are the bearers of the life of the state; they stand responsible for each other and for the whole; it is in their free and responsible cooperation in the common tasks that the genuine life of a state consists. This side of the state finds expression in the conciousness: "We are the state." But the state is also a "Herrschaftsverband," which wishes to convey that it is also a union of persons subject to authority. For, since the state is charged with establishing and maintaining the juridical order, it must and does have authority and power to command, and at need compel, the citizens;[27] whence these, though they are the sole subjects or bearers of the life of the state, are nonetheless at the same time objects of the power of the state, i.e., "subjects,"—and this even in the most perfect democratic state imaginable.

But while the state is first of all and essentially a community of persons, it also has its "institutional" side: it is "Anstalt." Indeed, says Fr. v. Nell-Breuning, the institutional aspect of the state has, in modern times, taken on such proportions that it has almost obscured the state as a community of persons; so much so that, at mention of the word "state," the majority think only of the impersonal apparatus of the state, its offices, bureaus, institutions, rather than of the fact: "We are the state."

Throughout this section Fr. v. Nell-Breuning insists on the paramount importance of a proper balance between these various aspects of the state: between the two aspects proper to the state as a community of persons, and again between the state considered as a community of persons and the state considered as institution. This importance he illustrates from the doleful lessons of the past[28] (he, too, is alert to the affirmations of history). Indeed, it is a lesson of the quite recent past (National Socialism) which inspires his conclusion: "More forcefully than any socio- or politico-philosophical reflection does this experience make it clear to us: community of persons and institutionality—or in other words—state

[27] Whence the state is "Rechts—und Machtorganization"; on this cf. also *BWP*, II, 23.

[28] Cf. also *BWP*, V/1, 211, f.

as society (Staatsgesellschaft) and state as institution (Staatsanstalt) are an indissoluble unity, form the one and indivisible state."

Much else in Fr. v. Nell-Breuning's teaching on the state clamors for mention here, as e.g., his readiness to view the state as a "moral person."[29] By now, however, enough has been said to show that, when this modern authority talks about the state, he is content to use the terms which have long been in honor in Catholic circles, and which are employed by the conservative school of thought on Church-state relations. It remains for us to suggest, briefly, that his accord with the latter school extends even further, to the very subject of Church-state relations.

The Lay State

In his review of Parts I-IV of the *Beiträge*, Dr. Rommen remarked upon the absence of any treatment of the topic of relations between Church and state, and expressed the hope that a later contribution would cover the subject. There are, however, in those first portions of the lexicon, many passages, in a variety of contexts, which already reveal much of Fr. v. Nell-Breuning's thought on Church-state relations;[30] and, in any case, the article desired by Dr. Rommen appears to be now at hand, in the most recently published (1951) portion of the *Beiträge*, wherein Fr. v. Nell-Breuning treats of "Laicism."[31] What interests us most is his position on the question of the "Catholic" state. The following summary will show him to hold that, *per se*, the state should be a "Catholic" state, i.e., should, for example, acknowledge the Catholic Church to be what it claims to be and is, the Church established by Jesus Christ, the Son of God.

This conviction of his is already insinuated in his discussion of the "Christian State,"[32] where, among other things, he endeavors to determine the notion of a truly "Catholic" state (*katholischer Glaubensstaat*). This, our author says, is one whose citizens profess the Catholic faith, and whose entire activity has as its norm the moral values proper to the Catholic faith and Catholic philosophy:

[29] Cf. *BWP*, II, 25-26.

[30] Cf., e.g., the various materials in the course of *BWP*, I, 12-19; II, 17-23, 121-26; III, 8-11, 182-83.

[31] "Laizismus," *BWP*, V/1, 189-98.

[32] *BWP*, II, 20-21.

a state which, acknowledging the truth of the Church's claims of divine origin and mission, accepts the Church's teaching on and interpretation of the natural moral law (e.g., as regards the indissolubility of marriage, the unborn child's right to life, etc.) ; a state which when its undertakings and institutions require the ministrations of religion, e. g., for the spiritual welfare of convicts, seeks these from the Catholic Church.[33]

All this is what is meant when it is said that the Catholic religion is the "religion of the state." Where the underlying supposition is not verified, i.e., where the members of the state are not truly united in the Catholic faith, then, Fr. v. Nell-Breuning agrees, a "Catholic" state is impossible, and the declaration of the Catholic religion as the religion of the state can then mean no more than this, that the Catholic religion is to enjoy the protection of the state and a more or less privileged position.

Does Fr. v. Nells-Breuning hold that, *per se*, it is a matter of religious obligation that the state be truly a "Catholic" state, in the sense described above? If his mind on this point is not already evident enough from the foregoing, it is unmistakably revealed in the course of his article on "Laicism."[34] There he comes to discuss the distinction urged by some French Catholics and others, between the "état laïque" and the "état laïciste." The former, which may be termed the "lay state"—in opposition to the "laicist state," is defended by these Catholics as compatible with, and even required by, Catholic principles on Church and state, especially as laid down by Leo XIII.

Fr. v. Nell-Breuning finds nothing false in the doctrine of a "lay state" insofar as it wishes to be an affirmation of the distinction between Church and state, and of the state's autonomy in its own sphere—for this is pure Leonine doctrine. But, we are also given to understand, it is not the leonine share of Leonine doctrine. The theory of the "lay state" contains "only half of the Catholic teaching on Church-state relations, as developed by Leo XIII ; and so, by its inattention to the other and at least equally important half,

[33] Cf. also *BWP*, II, 19, where it is remarked that, for its exercise of divine worship, the state is dependent on the Church.

[34] *BWP*, V/1, 189-98.

it is always in danger of degenerating into a half-truth, and of gliding over into the laicism of the laicist state."[35]

This other half of the teaching of Leo XIII, overlooked by the theory of the "lay state," and rejected in theory or in practice by the "laicist state," is then sketched by Fr. v. Nell-Breuning, along the following lines. Just as the individual human being, so too is the state bound by God's moral law; the Church is the divinely appointed teacher and interpreter of this moral law, whose teachings and interpretations thereof are, therefore, binding on everyone, including the state—and, indeed, on principle and without exception, every state. Just as the individual human being, so too is the state, in the final analysis, possessed of a supernatural last end. Whether the state knows of and acknowledges this, its inclusion in the supernatural order, does not alter the objective fact, any more than the inculpable or culpable unbelief of the individual human changes anything in his supernatural destination. Finally, notwithstanding the clean-cut distinction between Church and state, they have manifold relations with each other. Since, in the final analysis, there is only one last end, to be served by the Church immediately and by the state mediately, it is incumbent upon the two to promote and assist each other, in view of the fact that they have, ultimately, a common last end. The Church knows that it has a responsibility for the well-being of the state, a responsibility to be discharged by assistance, not by interference; at the same time, the Church also knows that its own well-being is a responsibility of the state.[36]

Guided by this papal teaching, Fr. v. Nell-Breuning takes his stand with the conservative school of thought on Church-state relations when, speaking on principle, he says: "That state alone does justice to the Church, which recognizes and acknowledges the Church for what it is, the foundation of Jesus Christ, the Son of God; but such a state would be a Catholic state (*katholischer Glaubensstaat*)."[37]

Our sketchy review of Fr. v. Nell-Breuning's thought on Church-state relations ends here. By reporting the teaching of this eminent authority on the subject, the review was intended to suggest that an uncritical acceptance of the newer theories, as though

[35] *Ibid.*, 194.
[36] *Ibid.*, 194-195.
[37] *Ibid.*, 195.

the older thesis were quite obsolete and abandoned, would be precipitate and unwise. The conservative teaching is still very much alive, and is being ably represented and defended by such other European authorities as Fr. A. Messineo, S.J., sociological expert on the staff of the Roman Jesuit organ, *La Civiltà Cattolica*,[38] and by Fr. E. Guerrero, S.J., editor of the Spanish Jesuit publication, *Razón y Fe*.[39] While the mention of these Spanish and Italian writers on Church and state may strike a neuralgic nerve somewhere in the new school, we refer to them in the belief that there are others who can read Latins without tears.

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[38] Of his several articles in the course of 1950 and the first half of 1951, we mention but two: "Democrazia e libertà religiosa," *La Civiltà Cattolica*, CII, Vol. II (April 21, 1951), 126-37; "Democrazia e laicismo dello Stato," *La Civiltà Cattolica*, CII, Vol. II (June 16, 1951), 585-96.

[39] Again we mention but two of many articles: "Las Conversaciones Catolicas de San Sebastian," *Razón y Fe*, December, 1949, pp. 398-418 (see especially pp. 412-16); "El Estado laico como ideal cristiano," *Razón y Fe*, November, 1950, pp. 341-54.

THE PREACHING OF SACRED SCRIPTURE

Let priests, therefore, who are bound by their office to procure the eternal salvation of the faithful, after they have themselves by diligent study perused the sacred pages and made them their own by prayer and meditations, assiduously distribute the heavenly treasures of the divine word by sermons, homilies and exhortations; let them confirm the Christian doctrine by sentences from the Sacred Books and illustrate it by outstanding examples from sacred history and in particular from the Gospel of Christ Our Lord; and—avoiding with the greatest care those purely arbitrary and far-fetched adaptations, which are not a use but rather an abuse of the divine word—let them set forth all this with such eloquence, lucidity and clearness that the faithful may not only be moved and inflamed to reform their lives, but may also conceive in their hearts the greatest veneration for the Sacred Scripture.

—Pope Pius XII in *Divino afflante Spiritu*, Sept. 30, 1943 (*Rome and the Study of Scripture* [St. Meinrad, Ind., 1946]), pp. 102 f.

PROLONGED FASTING AND THERESA NEUMANN

The recent book by Miss Hilda Graef,[1] arguing strongly against the supernatural character of "the case of Theresa Neumann," evoked widespread and lively comment. Some of the comment has been sharply opposed to Miss Graef's conclusions; more of it has been in general agreement with her outlook. While it might seem that the case has, for the time being, reached a stage where nothing can be settled merely by further discussion, there is at least one point that does merit consideration. Not only is it, in many respects, the crucial point in the particular case of Theresa Neumann; it is also a point which is of wider interest than her particular case and has more than a little apologetical significance. It is the question of prolonged complete fasting, sometimes technically called *inedia*.

As is generally well known, it is claimed of Theresa Neumann that she has been living for years without eating or drinking. More exactly the claim is that since August, 1926, she has taken no nourishment of any kind, excepting only Holy Communion. From August, 1926, to September, 1927, she took no liquid other than a few drops of water after Communion to help her swallow the host, and since September, 1927, she is said to have taken no water or liquid at all.

Questioning the supernatural character of Theresa's fast, Miss Graef proposes two main alternatives. The first is that the fast is not even a reality. In defending this possibility, Miss Graef contends that it would not necessarily involve deliberate fraud on Theresa's part, that Theresa might be taking some nourishment while in a somnambulant state and therefore without herself being aware of it.[2] Miss Graef does nevertheless quote, presumably with approval, the opinion of another author that Theresa might be engaging in deliberate, though well-intentioned, fraud, a "pious fraud."[3]

The other main alternative proposed by Miss Graef is that Theresa's fast, even though real, is not beyond the powers of

[1] *The Case of Therese Neumann* (Westminster, Maryland: The Newman Press, 1951).

[2] *Ibid.*, p. 51. [3] *Ibid.*, pp. 63 f.

nature.[4] In support of this view, she appeals to the authority of Pope Benedict XIV, who expressed a similar judgment about long fasts in his famous work on beatification and canonization,[5] and to the authority of the late Fr. Herbert Thurston, S.J.,[6] a recognized expert in the field of mystical phenomena. Miss Graef mentions the main reason seeming to justify or even necessitate such a view—the fact that there have been some apparently well established cases of long complete fasts outside the Catholic Church.

Although Miss Graef, as far as can be judged, leans toward the former alternative, the unreality of Theresa Neumann's fast, it is the second alternative that concerns us more and that we would rather discuss first. This theory, that even the most prolonged and complete fast might be merely natural, has been cited with apparent approval by a number of the reviewers of *The Case of Theresa Neumann*. And, to come to the point, it is a theory that we think untenable and dangerous. Dangerous—not insofar as people might be tempted to try to put it into practice, with obvious disastrous results—but because of its bearing on the important question of the knowability of miracles.

If we admit that something so far above ordinary natural processes as a complete fast extending over months and years is nevertheless not beyond the actual limits of the complete powers of nature, it is difficult to see how we can avoid the conclusion that a natural explanation is equally conceivable for a least a great many other phenomena commonly accepted by the Church as miracles. That applies both to miracles related in Scripture and to "ecclesiastical miracles," for example those approved as evidence in canonization cases. Certain types of miracle, of course, are of a radically different nature from something like prolonged fasting, and a judgment about those types of miracle would not be seriously affected one way or the other by a judgment about the supernatural quality of prolonged fasting. The supernatural element in prophecy, for instance, and in other "intellectual" miracles, is of a quite different character from that present in a "physical" miracle like inedia. The supernatural element in some miracles can be seen and proved

[4] *Ibid.*, pp. 52 f.

[5] *De beatificatione et canonisatione servorum Dei*, Lib. IV, Pars I, Cap. 27.

[6] *The Month*, Feb., March, 1921; Dec., 1930; Feb., Sept., Oct., 1931; Nov., 1932; May, 1933.

on more purely philosophical grounds, whereas in regard to phenomena like prolonged fasting a judgment is necessarily based more on the laws of physical nature, whether as known by common experience or by physical science. But the fact remains that in a great many, probably the majority, of the types of events accepted by the Church as miracles, the supernatural element is of practically the same species, and detectable in basically the same way, as in prolonged fasting.

In all of these cases what is present and discernible that enables us to conclude to a miracle is the obvious gap between physical cause and physical effect. There is in each of these cases an evident disproportion between the sum total of natural physical powers or forces that could possibly be present and operating in the particular case under consideration, and, on the other hand, the actual effect, which clearly surpasses the effect known to be produced by those very same forces when operating by themselves, unaided, in other instances. The prudent observer realizes, of course, that he has to allow some leeway. He knows that if the apparent gap between the natural forces that he first judges to be present and the effect that actually takes place is only a small gap, the apparent discrepancy may very well be due to the presence of a little larger share of the famous "unknown natural forces" than he had first judged from the available indications. But he also knows that he can be sure from available indications that in a given instance the forces present and operating cannot be *vastly* different from other instances in which the same indications are present, and that if, in spite of having the same indications and therefore also substantially the same factors and forces present, there occurs a *vastly* different effect, the effect is beyond the powers of nature. That is how both the ordinary layman and the medical expert discern the supernatural in any miraculous cure. That is how we know that a supernatural agency is required for such actions as walking on the surface of a lake or instantly quieting a tempest. And by exactly the same process of reasoning will both ordinary layman and ninety-nine out of a hundred scientists conclude that living without eating or drinking over a certain period of time is beyond the natural. If we grant the possibility of a natural explanation in the last case, how can we exclude it in the other cases, when in the others the gap between natural cause and actual effect is no more pronounced or evident,

indeed in some cases is less so, than in the case of prolonged fasting?

As regards Benedict XIV, it hardly need be pointed out that his view was in no way a final decision on this matter. It was a personal opinion, which Benedict explicitly submitted to the judgment of the Congregation of Rites.[7] And it was an opinion that was much more plausible in Benedict's time than it is today. In the eighteenth century the reasons behind the necessity of food and drink for human life were not nearly so well understood as they are now. One has only to read, in Benedict's chapter on prolonged fasts, the various opinions proposed by the doctors whom Benedict consulted, in order to see how vague and limited medical knowledge still was, at that time, concerning the precise purposes and functions of food and liquid taken into the human body. Some of the doctors suggested various natural explanations of the indefinite prolongation of human life without food or drink. As an example, we might mention one of the three explanations which Benedict ranked as the three most likely. According to this theory nourishment is necessary for man only in order to replace the elementary body-fluid (*humor radicalis*) which is constantly being consumed by the natural heat (*calor nativus*) of the body, and if the heat and the body-fluid are equal there is no consumption of the latter, and consequently no need of nourishment.[8]

We do not mean to ridicule the scientific knowledge and theories of those days or to suggest that the science of our own day has given us a complete and perfect picture of human physiology and nutrition. But we do say that, whereas it was reasonable enough to hold the natural possibility of a prolonged complete fast in the light of the physiological knowledge of two centries ago, the same view is not tenable in the light of all the detailed and firmly established knowledge we have today regarding the functioning of the human body and the use and need of both food and water. The body, for instance, has to have a certain amount of energy for every single action it performs, internally or externally. And the whole constitution of the body, the whole structure of the muscular system, of the nervous system, of the various organs, is such that these could not

[7] "Ut nostram tandem promamus sententiam, quam sacrae Congregationis judicio libenter subjicimus...." (*loc. cit.*, n. 14).

[8] *Ibid.*, n. 12.

conceivably get and use the energy they need in any other way than by the assimilation and oxidation of something at least essentially the same as ordinary, material, visible, organic food. It would be contrary to the whole nature of the human organism to suppose that the needed energy could be supplied by some invisible, direct operation of the soul, or by atomic energy, or cosmic rays, or in any other such way basically different from the normal way. To suppose that the human body could receive and use, for its entire requirements, energy provided in any such extraordinary way is to suppose a radical change in the very constitution of the body, a change which itself would simply involve a miracle in a different form.

That is only one part—and only a bare indication of that one part—of the entire line of argument. A more explicit presentation of the argument would take too long to give here, and any attempt at it would only be deceivingly inadequate. We have treated the evidence at some length elsewhere and would refer an interested reader to that discussion.[9] We repeat that, as we see it, the natural possibility of a complete fast extending over months and years is irreconcilable, not just with present scientific theory, but with thoroughly established facts of physiology in particular and physical science in general.

Since the gap or disproportion between natural cause and actual effect in prolonged fasting was not nearly so obvious in Benedict's time, he could more easily admit a natural explanation of this phenomenon without weakening the case for miracles in general. But that is no longer so today. We were glad to note that Fr. Paul Siwek, S.J., the author of another recent work on Theresa Neumann, agrees that Benedict's opinion on this particular point is no longer tenable.[10]

We might remark, parenthetically, that we have here a good piece of ammunition for use against the charge that the progress of science has weakened the case for miracles. On the contrary, the progress of science has strengthened the case for miracles. The progress of science, by giving us a constantly clearer picture of the

[9] *Miraculous Abstinence. The Catholic University of America Studies in Sacred Theology No. 100* (Washington, D. C.: The Catholic University of America Press, 1946).

[10] *Une stigmatisée de nos jours* (Paris: Lethielleux, 1950), p. 164.

operations and limitations of the forces of nature, has enabled us to be more and more certain that a given phenomenon is beyond those natural limitations. The question of living without eating or drinking is a good example.

But what about the alleged cases of long fasts outside the Church? Incredible as these might seem at first mention, it must be admitted that they cannot be lightly brushed aside. There have been a number of such cases claimed and some of them in quite recent times. Just within the last four years there were two such reports, one of a girl living in China, who was believed to have gone without food during the previous nine years, and the other concerning a lady in India, reputedly living for more than thirty years without eating or drinking. It must also be admitted that the evidence in favor of some of these cases is not altogether unimpressive.

Nevertheless, it can also be said that in none of these cases is the evidence of the kind that can be called conclusive. An examination of the proof available will show that in every case there is room for reasonable suspicion of mistake or deception of some kind. There is added ground for suspicion when it is realized that in many known fradulent cases of extended fasting, the impostor had, before being unmasked, succeeded for a long time in convincing even some supposedly prudent persons of the reality of the fast. In one or two instances the supposed fasting person even managed to take some food or drink during a period of observation conducted—obviously not with very great care—to determine whether the fast was genuine. All things considered, it is not being overly skeptical to hold that among the alleged natural cases of prolonged fasting, both outside the Church and also within the Church in circumstances strongly contraindicative of extraordinary mystical gifts, there has not been any one case which is beyond question. And in such cases, until there is conclusive evidence, certainly the preferable explanation is that the fast is not real.

But even if we had to grant that the fast were real in one or more of these cases, it would not follow immediately that it was natural. Miss Graef seems to hold that if such fasts take place outside the Church—and she believes they have—they must, by reason of that very fact that they are outside the Church, be natural. And she declares that the case of Mollie Fancher "even if it were the only

case of a complete fast outside the Church (which it is not), renders untenable the opinion that a complete fast carried on for years must be of supernatural origin."[11] Very possibly Miss Graef would agree that the argument does not follow quite that strictly and simply. It is true that the circumstance that in these alleged natural cases the subject was not a Catholic, even though perhaps devoutly religious, or, conversely, was a Catholic but not outstandingly religious, would in itself constitute a strong presumption against the supernatural character of the fast. But it does not definitely exclude a supernatural character. The supernatural origin remains a possibility, especially since there are two ways in which that possibility might be realized. A supernatural origin of such a fast does not necessarily mean a divine origin. It could be a diabolic origin. Benedict XIV allowed for the possibility of the devil being the main agent in some otherwise inexplicable long fasts. (We gather, from an indirect remark she makes, that Miss Graef is aware of Benedict's opinion in this particular regard.) It must indeed be granted that in most of the cases under consideration there is little or no apparent sign of the devil having had a hand in the matter, just as there is likewise no apparent reason for extraordinary divine intervention in these same cases. But the mere fact that we can see no external evidence of, or reason for, either divine or diabolic intervention does not altogether preclude such intervention. And it does seem to us that, supposing there has been such a fast outside the Church or carried on by a more or less ordinary Catholic, rather than admit the possibility of a merely natural explanation it would be more reasonable, indeed necessary, to hold that the explanation is supernatural, that the fast is of either diabolic or miraculous origin, even though we can see no further sign of the devil's agency or God's influence in the particular case. It seems to us to be simply a matter of maintaining that when something is, in itself, clearly supernatural, it must be supernatural in spite of some apparent external indications to the contrary. After all, these contrary indications, in the type of case under consideration, are of the negative and inconclusive kind that can be outweighed by stronger reasons on the side of the supernatural explanation. In other words, there can hardly be—short of a special divine revelation—any altogether compelling proof of the absence

[11] *Op. cit.*, p. 52.

of diabolic or divine intevention in a particular case. And even if the subject of a prolonged complete fast himself denies absolutely that he is dependent for his power in any extraordinary way on God or any preternatural agency, we think it must be held that, if he does actually live without eating or drinking, he is dependent on some special supernatural intervention, regardless of what he himself thinks or says.

Naive as such a view might seem at first glance, it is no different from what Catholic theologians generally, or even universally, hold, and must logically hold, regarding other types of miraculous phenomena. We maintain that the sudden complete cure of an organic disease is beyond the powers of nature. Christian Scientists claim to have obtained such cures. We might question the reliability or accuracy of their accounts, but in accord with sound theology we admit the possibility of such cures among Christian Scientists, and at the same time we insist that if they do take place among Christian Scientists, they are supernatural, in spite of the fact that Christian Scientists themselves would deny that the cures are miraculous or supernatural in our sense of those terms. The same would apply, for example, to levitation, which we rightly maintain is supernatural, even though there have been some well attested cases of it outside the Church. To take still another example, if someone other than Christ were to come along and, unmistakably, change a few loaves and fishes into food for a multitude, we would be convinced, and correctly, that his feat was supernatural, regardless of who he was or what his character or what he might say. And we must take the same view of anybody who proves that he can live without food or drink.

To repeat, we do not see how we can question the miraculous character of prolonged complete fasts without undermining the knowability of miracles in general. We believe Fr. Thurston let the door open wide for all of our miracles to walk out and disappear when he asked in this connection, "Is it possible that in the course of a century or two the views now prevalent with regard to nutrition and metabolism may be revolutionized by discoveries as far-reaching in their consequences as those of Sir J. J. Thomson, Rutherford, Franck, and Hertz concerning the constitution of matter?"[12] If anyone can show how we can allow a natural explana-

[12] *The Month*, Oct., 1934, p. 341.

tion of prolonged fasting and still defend other miracles, such as miraculous cures, we will be happy to be shown.

Up to the present we have spoken of fasts of the most extraordinary type from the standpoint of length, fasts of not just a few days or weeks, but of months and even years, fasts over an indefinite period. We have been dealing with the view of Benedict XIV and of Fr. Thurston, as endorsed by Miss Graef, and it is clear that what they uphold is the natural possibility of fasts of even such extreme length, of many years' duration. Obviously, shorter fasts will be closer to, and even within, the bounds of nature; no one would maintain that a fast of a few days, even though complete, is necessarily supernatural. The possible length of a merely natural fast will vary with a number of factors. A person can go longer without food than without water. And he will need both food and water much sooner if he is active during the fast than if he remains at rest; the length of the fast will be in close inverse relationship to the amount of activity. It is easy to accept on a natural basis the well verified accounts of Hindu fakirs who, in a state of "suspended animation," go as long as a month, or even five or six weeks, without food or water. By a type of self-hypnotism the fakirs put themselves in a trance in which their breathing and pulse are reduced to such a minimum that they appear as though dead. In such a state the consumption of energy, of food reserve, will be extremely low, and consequently the subject will not need to replenish the supply till after a comparatively long time. There may be a problem in explaining how the fakirs can achieve this state of "suspended animation," but, granting the state, there is no difficulty in understanding how they can go so long without food or water. But it is an entirely different thing when the fasting person engages, during the fast, in a considerable amount of activity.

Applying such considerations to Theresa Neumann, and in particular to the two weeks during which she was under constant observation, in July, 1927, it can be said that, if the facts as related just of those two weeks are true, then Theresa's fast is indubitably supernatural. During those two weeks Theresa slept only about a total of four hours. She was up and around, going back and forth to church (with the nuns, who acted as official observers, accompanying her). She could not, naturally speaking, have lived that way for two weeks without water. Nor could she have gone without

food for two weeks, especially in that state of activity, without losing weight. Yet the official records show that Theresa's weight at the end of the two weeks was the same as at the beginning. This is all the more striking in view of the fact that Theresa did suffer temporary losses of weight during the two weeks, mainly from the two stigmatic bleedings she underwent during that period. The loss one week was 3.3 pounds, the other week, 8.8 pounds. The replacement of those losses of weight, unless done by some fraudulent means, is one additional overwhelming argument against a natural explanation of Theresa's fast.

If Theresa's fast during those two weeks was genuine, then it was supernatural. And if she lived that way for two weeks, there would hardly be any reason to doubt the claim that she has lived that way since. And if the fast is genuine, that would constitute a strong presumption, at the least, in favor of the supernatural character of the stigmata and other extraordinary manifestations in Theresa's life.

Is the fast genuine? That is a question about which there is more room for difference of opinion and reservation of judgment. We will admit frankly that we ourselves are not quite as convinced of the reality of Theresa's fast as we once were. At the same time, we do believe that the evidence in favor of the reality of the fast is stronger than Miss Graef allows, and the evidence against it not quite so strong as she makes it out to be.

In confirmation of the reality of the fast there is, for instance, the striking loss and recovery of weight during the two weeks' examination. Miss Graef mentions this loss and recovery of weight but she seems not to consider its bearing on the reliability of the examination and on the consequent reality of the fast. We stated above that, assuming this loss and recovery of weight was not accomplished by some fraudulent method, it makes Theresa's fast all the more obviously supernatural. But the point here is that this same recorded loss and recovery of weight is in itself an argument against the use of fraud. It is hard to believe that Theresa could have deceived the observing sisters so badly as to have successfully feigned or effected, by natural means, a loss and restoration of over twelve pounds.

As Miss Graef frankly admits, "all biographers are unanimous

in mentioning Theresa's absolute truthfulness."[13] Miss Graef points, however, to two instances in Theresa's conduct which, she thinks, seem to belie this estimate of Theresa's complete trustworthiness. But, as Miss Graef herself grants at least in regard to one of the two instances, they were hardly of such a nature as to be considered serious evidence against a general habit of truthfulness. And when "all biographers," including many who spent a good deal of time in Konnersreuth and came to know Theresa quite intimately, "are unanimous in mentioning Theresa's absolute truthfulness," that testimony cannot be easily gainsaid.

There is another argument against the likelihood of deliberate fraud in the matter of fasting. If Theresa were looking for publicity, she could get it just by means of the other extraordinary gifts which she undoubtedly has, such as her stigmata and her unusual powers of knowledge. Whether these gifts be considered natural or supernatural, they are—at least to a large extent—unquestionably genuine, not just pretended or faked, and they alone would bring Theresa plenty of attention and fame, without the added element of the fast. Why then should she risk her reputation, and her fame, by attempting to add to those real powers the mere pretense of another which might any day be exposed as false? Miss Graef quotes the suggestion made by Prof. Martini, that Theresa and her family might with misguided good intentions carry on the pretense of the fast for fear of the harm that would be done, not only to their name, but to religion and the Church, if they were to admit their dishonesty. That is an interesting and not at all impossible explanation of the continuance of the fraud, if fraud it be. But it hardly explains why the fraud was started.

Acknowledging, to some extent, the evidence against deliberate dishonesty in the case, Miss Graef suggests the possibility that Theresa might take food "in her trance state without having the least recollection in her waking state of having done so."[14] To make this theory somewhat more plausible, Miss Graef opines that Theresa may need only a very minute amount of food, that her fast "will in all probability be almost complete, though not quite."[15] Fr. Siwek advances much the same hypothesis.[16] Fr. Siwek and Miss Graef do not give any more definite idea of what they mean

[13] *Op. cit.*, p. 50.
[14] *Ibid.*, p. 51.
[15] *Ibid.*
[16] *Loc. cit.*

by the "little" food which they say Theresa might take while in a sort of somnambulant state. But whatever they might intend, it must be insisted that the amount of food, and of water, necessary for a person of Theresa's size and activity cannot, naturally speaking, be below a certain minimum. The same natural laws which demand food and water at all for the continuation of human life, demand a definite and rather substantial amount of food and water. It can easily be calculated that a person of Theresa's weight and degree of activity could no more get along, naturally, on a few ounces of food a day than she could on none; she would require at least a pound of food just to provide the energy she consumes. Is it credible that Theresa might get that amount of food, day after day, not only without herself being aware of it, but, as Miss Graef supposes, without even her family being aware of it? It seems to us that the simple reality of Theresa's fast is a good deal more credible than such an hypothesis. Moreover, this hypothesis of eating or drinking in a trance could not apply, and Miss Graef admits it could not apply, to the period of two weeks' examination, during which Theresa was, at every moment, under the direct observation of the sisters. And, once again, if Theresa did not eat or drink during those two weeks, her fast was, and is, supernatural.

It must be confessed, however, that one argument against the reality of Theresa's fast, emphasized by Miss Graef in company with other authors, cannot easily be dismissed. That is the refusal of a second examination. Theresa says she herself is willing to be examined again. But her father is opposed to it, and Theresa believes—in fact, she says Our Lord has told her—that in this matter she should obey her father's wishes. Much has been said by Theresa's advocates in defense of her stand in this regard and in defense of her father's position. Her father himself says that he was assured that one examination would be sufficient; he says he agreed to the first one on that condition, that there would not be another. He also claims he has reason to fear what doctors might do to Theresa in another examination, in view of the statements some doctors have made, even to him directly. And he also argues that if there were a second examination, some people would want a third, and there would never be an end of the demand. It occurs to us that Mr. Neumann might also argue, with some good reason, that a second examination would likewise mean little to those who

say that even if Theresa does live without eating and drinking, this may be just natural.

We ourselves had the opportunity of discussing the matter with Mr. Neumann, one day in 1948. We added our appeal, for whatever weight it might carry, to that of a German physican who was in Konnersreuth at the same time, mainly for the very purpose of exploring once again the possibility of inducing Theresa and her father to allow an examination outside her home, in a Catholic hospital. And we could not help being impressed by the apparent sincerity of the good old man's objections.

Nevertheless it can hardly be denied that the reasons presented by Theresa and her father for refusing another examination are not completely satisfying in view of the serious and public nature of the matter and the undoubted advantage that would derive from certifying Theresa's fast under circumstances still more unobjectionable than in the first examination.[17] An examination somewhere other than in the Neumann home and under otherwise more stringent conditions would be all the more convincing and is a reasonable request. Particularly is it difficult to be content with the reasons given for refusing another examination when the request for it comes from the whole Bavarian episcopate and even from the Sacred Congregation of the Holy Office. It seems clear that Theresa's own bishop, the Bishop of Regensburg, considered this refusal as casting some doubt on the abstinence when he said, "In this state of affairs, the ecclesiastical authorities can take no responsibility for the reality of the alleged inedia."[18] And since that

[17] It must also be admitted that the results of the urine analyses made during and immediately after the examination in 1927 furnish an argument against the certainty of the fast. Two analyses made during the examination both showed strong traces of acetone, a normal result of extended fasting. But an analysis made two days after the examination showed only moderate traces of acetone, and an analysis made six days later gave no indication at all of acetone. The two latter analyses are adduced as evidence against Theresa's fasting. Although these results are not absolutely incompatible with a total and therefore supernatural fast both during and after the examination, their physiological significance is such that they must be recognized as valid ground for suspicion.

[18] Quoted by Miss Graef, *op. cit.*, p. 65, from *Amtsblatt fur die Diözese Regensburg*. Dr. Max Jordan has called attention to a statement of the Regensburg Chancery giving some measure of approval to Theresa's attitude

appears to be the most authoritative statement the Church has made on the matter up to the present, a similar reservation of judgment would also appear to be the most prudent course for us. Meanwhile we can hope that some change of mind or turn of events in the Neumann family will open the way to a second examination, which should serve to settle the matter one way or the other.

One way or the other. For there are only two possibilities. Theresa's fast is either genuine, in which case it is supernatural, or it is an outright and deliberate fraud. The hypothesis of unconscious fraud seems to us altogether untenable. The hypothesis of a genuine but purely natural prolonged fast is also, we believe, definitely untenable. That is the one point in the matter that is most certain, and that we have thought most deserving of emphasis, that if Theresa does live without eating or drinking her life is a continuous miracle. As to whether she actually does live that way, we think the evidence—aside from, and in spite of, the refusal of another examination—is in favor of the reality of the abstinence. But we would not stake our life on it; nor our faith.

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toward another examination. (Cf. *Our Sunday Visitor*, News Section, June 17, 1951.) But it is to be noted that this statement was made in November, 1937, whereas the pronouncement of the Bishop of Regensburg, quoted above, was made December 10, 1937.

FREEDOM OF THE CHURCH

What torrents of benefits would be showered on the world; what light, order, what peace would accrue to social life; what unique and precious energies would contribute to the Church, teacher of justice and love, that liberty of action to which, in virtue of the Divine Mandate, she has a sacred and indisputable right! What calamities could be averted, what happiness and tranquillity assured, if the social and international forces working to establish peace would let themselves be permeated by the deep lessons of the Gospel of Love in their struggle against individual or collective egoism!

—Pope Pius XII in *Summi pontificatus*, Oct. 20, 1939
(NCWC translation, pp. 38 f.)

CHALCEDON: OCTOBER 451

Part II

IV. THE DISCUSSION OF DOCTRINE

In his letter to the bishops assembling for the Council of Chalcedon in the fall of 451 A.D., with which Pope Leo had armed his legates, the Pontiff had explicitly cautioned the gathering against any discussion of doctrine that might lead to a new formula of faith. Assuring the prelates that despite his absence, he was still presiding over the assembly "in the person of my brethren . . . who have been sent to you by this Apostolic See . . . [and in whom] I cease not to preach the Catholic faith," the Pope informed them that he regarded the dogmatic question completely determined by his Tome to Flavian. He referred to it as "the document which we had sent to Bishop Flavian of blessed memory, and in which we have set forth what is the orthodox faith concerning the mystery of the Incarnation of our Lord Jesus Christ." Finally, the Pontiff exhorted the assembly to adhere strictly to the canons of the first Council of Ephesus, held in A. D. 431, lest any doctrinal uneasiness be awakened in the partisans of an Alexandrine Christology, or in fear that the anticipated condemnation of Eutyches might in any way be misjudged as a criticism of St. Cyril.[1]

Unfortunately, this letter was not read to the assembled bishops until the sixteenth session of the Council,[2] by which time a new definition of the faith had been determined and agreed upon. However, Leo's sentiments were known from the beginning. They had been taken into account by the bishops in the second and third sessions when they flatly refused to submit new formulas of faith despite the Imperial commissioners' urgent request for such declarations.[3]

[1] Leo, *Ep.* 93: *JK*, 473 (Jaffé-Kaltenbrunner, *Regesta pontificum Romanorum. . . . ad* 1198, 2nd ed., Berlin-Leipzig, 1885-88), dated June 27, 451. Edited in Greek by E. Schwartz, *ACO* (*Acta conciliorum occumenicorum*) II, I, 31 f.

[2] *ACO*, II, I, 442 ff.

[3] The bishops protested several times: "We will not give you a profession of faith since it is contrary to the canons; the teaching of the Fathers must be adhered to." Cf. *ACO*, II, III, 259 ff.

However, as the commissioners continued to insist upon the Council's production of a new document, at the very beginning of the fourth session (held on October 17) Paschasinus, the papal legate, arose to assure the Imperial representatives: "This holy Council preserves intact the rule of faith of Nicaea which was confirmed at Constantinople. It acknowledges, besides, the explanation of the creed furnished at Ephesus by St. Cyril. Finally, the venerable Leo, the archbishop of all the churches, has given us an exposé of the true faith in his Tome to Flavian, which condemns the heresies of Nestorius and of Eutyches. It is this faith which the Council professes, and to which it is completely attached without modifying, deleting or adding a single note."[4]

All the bishops were now asked to take an oath on the Gospels that the Tome of Leo did conform with the creeds of Nicaea and Constantinople. This they did. In the course of this proceeding, Sozon of Philippi, speaking for the bishops of Illyricum, deposed: "We adhere unshakingly to the faith of the fathers at Nicaea and at Constantinople, and to the conclusions of the first Council of Ephesus. We are likewise fully convinced of the orthodoxy of the most revered father and archbishop, Leo. The legates of the Pope have explained for us in satisfactory manner, while in session with Bishop Anatolius, those things in the Tome which at first had not seemed completely clear to us, or which appeared to involve some equivocation. They have declared anathema to whomever should separate the divinity of the Saviour from His humanity, and they recognize that the divine and the human attributes are found in Him without being intermixed, without being confused, or separated." In like manner, Ananius, Bishop of Capitolias, made a similar declaration for the bishops of the region of Palestine. And all subscribed to the oath of agreement.[5]

However, the objections raised by these Illyrian and Palestinian bishops to Leo's Tome in the second session[6] had determined the commissioners' attitude. Hence they had gladly welcomed a suggestion made privately by some of the Egyptian bishops who had broken with their deposed archbishop, Dioscorus, that they be allowed to try a hand at a new formula of faith. Their statement

[4] *ACO*, II, III, 361. [5] *Ibid.*, pp. 363-73.

[6] *Ibid.*, pp. 274 f. Cf. F. Murphy, "The Definition of Faith at Chalcedon," *Theological Studies*, XII (Dec. 1951), nn. 25-29; also Part I of this essay.

of faith was now introduced to the gathering at this fourth session. It caused a tumult, and it was shouted down as completely ambiguous and inadequate.[7] Further, several groups of monks were brought before the same session for a hearing. They likewise caused a great disturbance, particularly when their leaders, Carosus and Dorotheus, made statements favoring the theology of Eutyches, and remonstrating with the Council for its condemnation of Dioscorus. Despite the fact that the archdeacon Aetius and one or two of the bishops spent some time and effort in trying to explain the essential points of the doctrine of the Incarnation to these unruly fanatics, they simply could not be persuaded.[8]

These incidents convinced the Imperial commissioners that a new definition of faith was the only sensible solution to the Council's problem. Likewise, in local gatherings outside the Council, a considerable amount of pressure was being built up to force the bishops to a similar frame of mind. Many of them were interested in obtaining political and economic favors for their local sees during their stay in the Imperial capital. Hence it was not difficult for the archbishop of Constantinople, Anatolius, to organize a caucus before the fifth session, wherein a statement of the faith was drawn up that apparently had a strong Alexandrian flavor.[9] This new formula was read by the deacon Aesclapadius to the fathers assembled for the fifth session of the Council. Its wording was subjected to immediate debate. But it was defended with such tenacity by both Anatolius and by Eusebius of Doryleum as to leave little doubt that they were its authors.

As the Imperial commissioners finally pointed out, the principal

[7] *ACO*, II, III, 373-78. Asked to condemn Eutyches and to subscribe to Leo's Tome, these Egyptians objected that they could do nothing without the consent of the archbishop of Alexandria. As Dioscorus had been deposed, they had no leader, hence were afraid to take any action lest their people at home would take revenge upon them. Eventually they were persuaded to sign both documents. But their fears of a rebellion in Egypt were more than justified by the sequel to the Council. Cf. F. Murphy, *Peter Speaks Through Leo: The Council of Chalcedon, A.D. 451* (to be published by The Catholic University of America Press, 1952).

[8] *ACO*, II, III, 381 ff. Eventually, they were given a month in which to make up their minds.

[9] *ACO*, II, III, 387 f. Unhappily the wording of this formula was not preserved in the minutes of the Council.

source of difficulty in this new formula was the fact that it contained the statement, "Christ is of two natures," which had been used by Dioscorus at the "Robber Synod" of Ephesus in the condemnation of Flavian. This was in opposition to the phrase "there are in Christ two natures united" taken from Leo's Tome. It was for this latter expression that the papal legates and the Oriental or Antiochene bishops held out.

After considerable haggling, and an appeal to the Emperor, it was decided to confide the wording of a final definition to a committee of twenty-three bishops, composed of the four papal legates, Anatolius of Constantinople, six bishops of the Orient including those of Antioch, Jerusalem and Caesarea, three bishops from the diocese of Illyricum, three from Thrace, three from Pontus, and three from the exarchate of Ephesus—a balanced representation of the currents of thought stemming from Rome, Antioch and Alexandria.[10]

V. THE DEFINITION OF FAITH

In the committee's discussions, the Antiochene faction finally prevailed; and this, despite the fact that the Imperial commissioners in their instruction to the group had insisted that the new definition be worded "in accord with the thought of our blessed Father Leo; and that there be added to the definition the phrase stating there are two natures in Christ united inseparably, incontrovertibly, and unconfusedly."[11] It seems that the Oriental bishops were able to persuade the group that since St. Cyril himself had accepted the profession of the faith sent originally by the bishops of Antioch in 431 A.D., to the Emperor Theodosius I, as their stand on the orthodox doctrine defined at Ephesus, and since Cyril had quoted this profession word for word in his Letter to Bishop John announcing the Union of 433, it should now be taken as the matrix of the new Chalcedonian definition.[12] They were likewise able to demonstrate that the terminology was very

[10] *Ibid.*, pp. 388 ff.

[11] *Ibid.*, pp. 392 f.

[12] Cf. F. Murphy, "The Definition of Faith at Chalcedon," *Theological Studies*, XII (Dec. 1951).

close to Pope Leo's Tome.[13] Hence, though we do not have the minutes of this meeting, it seems that the bishops merely took the Antioch declaration of 431, rearranged its wording, and introduced a phrase or two from Leo's Tome and from the commentary in Cyril's letter. For essentially, the new formula is an Antiochene document. However, once it was presented to the assembled bishops, it was enthusiastically received. Read before the Emperor and Empress in the sixth session, it was then signed by all the attending bishops and their delegates.[14]

The heart of the definition stated: "We now unanimously teach one sole and the same Son, our Saviour Jesus Christ, complete as to His divinity, complete also as a man; true God and at the same time true man; composed of one rational soul, and of a body consubstantial with ours, in all things like to us, sin alone excepted; begotten of the Father before the whole universe as to His divinity; as to His humanity, born for us in these last times of Mary the Virgin and Mother of God. We confess one sole and the same Jesus Christ, Son, Lord, only begotten, whom we acknowledge to be in two natures, without confusion, or change, or division, or separation between them; for the difference of the two natures is in no way suppressed by their union. On the contrary, the properties of each nature are preserved and concur in one sole Person and one sole Hypostasis. And we confess that they are not parted or divided in several persons, but are indeed one sole and the same Son, the only-begotten God, the Word, our Saviour Jesus Christ, such as He had been predicted by the prophets; such as Jesus Christ Himself has revealed Himself to us; and such as the creeds of the fathers have made Him known to us."[15]

VI. THE DEVELOPMENT OF DOCTRINE

From a strictly developmental viewpoint, the preamble to the definition is of great theological interest. For the bishops obviously

[13] Leo's teaching in the Tome was a concatenation of both western and eastern doctrine composed explicitly with the terminology of St. Cyril, and even of the Oriental bishops, in mind. Cf. T. H. Bindley-F. Green, *The Oecumenical Documents of the Faith* (14 ed. London, 1951), pp. 162 f.; 186 f.

[14] *ACO*, II, II, 393 ff.; cf. T. Jalland, *St. Leo the Great* (London, 1941), pp. 299 f.

[15] *ACO*, II, I, 325 f. (Gr. version); II, III, 396 f. (Latin).

felt the need of justifying their preoccupation with a new definition, and of demonstrating the fact that while they were actually developing, or further explaining revealed doctrine accepted and in a way sanctified at Nicaea, they were adding nothing new to the faith of the Fathers. Thus they deposed: "As evil always finds some novelty to oppose to the truth, God, having a care for the human race, has elicited the zeal and piety of this orthodox Emperor [Marcian] and has brought the heads of the priesthood together to keep every pestilential misrepresentation far from the sheep of Christ."

Then, having quoted, and explicitly restated, their adherence to the creeds of Nicaea and of Constantinople,[16] the bishops continued:

> These two creeds long sufficed for our knowledge of the faith, and for the confirmation of true holiness. For in regard to the Father, the Son, and the Holy Spirit, as well as in regard to the Incarnation of the Saviour, they teach everything necessary for those who receive them with faith.
>
> But certain people, wishing to suppress the preaching of the truth, have made up inane expressions for their errors' sake. They have even introduced a kind of confusion of natures in Christ, amounting to this monstrous statement that "there is but one sole nature of the flesh and the divinity," and they maintain that the nature of the only begotten Son has become by union with the humanity, capable of suffering.
>
> For these reasons, this great and holy Council has reiterated that the faith of the [Nicaean] Fathers remains intact; that the doctrine of the [Constantinopolitan] Fathers on the subject of the Holy Spirit retains all its value. For those Fathers did not have the intention of filling in a lack in the creed of Nicaea. They wished simply to make known in writing their sentiments on the subject of the Holy Spirit, thus contradicting the heretics.[17]

[16] On the discrepancies in the wording of the creeds of Nicaea and Constantinople as they were read in the second, and then in the fifth and sixth sessions of the Council, see J. Lebon, "Les anciens symboles à Chalcédoine," *Rev. d'hist. eccl.*, XXXII (1936), 809 ff.; J. Kelly, *Early Christian Creeds* (London, 1950), pp. 296 ff.

[17] Actually the bishops at Chalcedon were echoing their predecessors at Ephesus in 431, who had stated in regard to the elaborations on the Nicaean creed at Constantinople, and their own elucidations: "It is proper that all agree to this holy doctrine, which actually suffices for all the world. But certain people, who merely pretend to confess [this faith], really debase

As for those who now try to destroy the mystery of the Incarnation, and who outrageously insult Him who is born of Mary, and declare that He is but a man—this holy Council has adhered to the synodal letters of Cyril to Nestorius, and to the Orientals, which contain a refutation of Nestorianism, and they adjoin, for the confirmation of the orthodox faith, the Tome to Flavian of the most reverend Archbishop Leo, of Rome, concerning the condemnation of the errors of Eutyches, a letter which agrees with the doctrine of the Blessed Peter, and stands as a column against all heretics.

This Council then is opposed to those who seek to divide the mystery of the Incarnation into a duality of the Son. It excludes from participation in the sacred mysteries those who dare to declare that the Divinity of the only begotten Son is capable of suffering, and it contradicts those who imagine a mixture or confusion of the two natures in Christ. It rejects those who go so far astray as to say that the form of a slave, which the Son has taken on Himself for us, is of a heavenly nature or anything other than the same nature as ours. It anathematizes those who have invented the fable that before the union there were two natures in the Saviour, and that after the union there was but one.[18]

The bishops returned to the same theme in their covering letter to the Emperor informing him of the Council's decisions:

Let no one now ever say, in order to prevent his own errors from being condemned, that the Tome of Leo is in opposition to the canons, under pretext that it is forbidden to give a declaration of the faith other than that of Nicaea. That of Nicaea, it is true, amply suffices for the faithful. But it is necessary to oppose those who try to alter the faith, and to give most conclusive arguments against their arguments. This is not to add anything to the faith of Nicaea, but to refute the novelties of heresy.

Thus for example the orthodox faith on the subject of the Holy Spirit had already been expressed in these words: "I believe in the Holy Spirit." This sufficed for the orthodox. But because of the Pneumatomachians, the Fathers [at Constantinople] added: "The Holy Spirit is Lord and God, proceeding from the Father." In like manner, the

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its meaning and interpret it in a completely arbitrary fashion. As children of error and corruption, they destroy the truth; and have made it imperative that the holy and orthodox Fathers should have produced explanations to show in what manner they understood the faith and preached it to others, so that it may be clearly known how all those who have a right and pure faith should understand, interpret, and preach it" (*ACO*, I, I, 2, 39).

[18] *ACO*, II, III, 396 f.

doctrine of the Incarnation is already contained in the words of the creed of Nicaea: "He has come down and is made flesh and a man." But Satan has led many people into error causing some to deny that God was born of a Virgin, and to reject the expression *Theotokos,* and others to declare that the divinity of the Son underwent a change and suffered . . . others finally, try to destroy at base the difference of the natures in Christ.

It is for these reasons that the Fathers such as Basil the Great, Damasus, etc., and the Councils of Sardica and of Ephesus have judged it necessary to add new declarations to the ancient faith of Nicaea. No one should say: "They should have stopped there, at Ephesus." For the heretics did not stop there. And St. Cyril in his Letter to the Orientals, along with Proclus of Constantinople, and John of Antioch, have all acknowledged the necessity of the new explanations. This should then not be regarded as a novelty in the Tome of the venerable Bishop of Rome. In fact, Leo has changed nothing in the faith proclaimed by the Fathers.[19]

In proof of this allegation, the Conciliar bishops added a series of quotations to their allocution from Sts. Basil, Ambrose, Gregory of Nazianzan, Athanasius, John Chrysostom, and Cyril.[20]

VII. THE QUESTION OF PRECEDENCE

In their letter to the Pope, announcing the successful termination of the Council, the bishops stressed their conformity to the Pontiff's wishes and instructions, particularly in the great effort they had made to reconcile the bishops who had taken an active part in the condemnation of Flavian and the exoneration of Eutyches at the "Robber Synod" in 449.[21] They stressed the fact that they had even tried to show mercy to Dioscorus. Then, outlining their complete doctrinal agreement with the Pope's Letter to Flavian, they went on to a much more delicate point.

They informed the Pope: "We mention further that for the sake of good order in our affairs and the stability of canon law, we have made certain other decisions in the confidence that your holiness, on learning of them, will accept and confirm them. We have, in fact,

[19] *Ibid.,* p. 397.

[20] *ACO,* II, I, 3, 110 ff. Cf. J. Kelly, *Early Christian Creeds,* pp. 340 ff., for an account of the developmental approach regarding the Holy Spirit at Constantinople, and in particular, St. Basil's thought and influence at the council.

[21] *Inter Leon. Ep.* 98 (*MPL,* LIV, 951 ff.).

endorsed by vote of the assembly, a custom which is longstanding in its observance by the holy church of God at Constantinople, namely, that of consecrating metropolitans in the dioceses of Pontus, Asia, and Thrace, not thereby adding anything to the See of Constantinople, but rather providing for the good order of sees of metropolitan rank. . . . We have thus confirmed the canon of the one hundred and fifty Fathers who were assembled at Constantpole in the time of Theodosius I, of blessed memory [381 A.D.], which states that the See of Constantinople shall have privileges so as to rank second after your own most holy and Apostolic See. . . ."[22]

This had reference, of course, to the famous "twenty-eighth canon" of the Council, passed in the seventeenth session, which maintained that as Rome held its primacy because it was the Capital of the older Empire, Constantinople, as the new Rome, should be acknowledged to come immediately after old Rome in dignity and precedence. This canon was first broached in the third last session, whereupon both the Imperial commissioners, for prudential reasons, and the Papal legates in protest, had left the assembly. This canon was passionately opposed by the Papal legates in the final session (October 31) as being against the canons of Nicaea which had regulated for all time the precedence of the great sees of Christendom. The reason for their importance was based, at Nicaea, upon the fact that they had been founded by one of the Apostles.[23]

It was this same line that Leo followed in reprobating the "twenty-eighth canon." In his letter to Marcian acknowledging the doctrinal accomplishments of the Council, Leo cautioned: "Let the city of Constantinople retain her greatness, for such is our will, and by the protection of God's right hand, let her enjoy many years of government by your Grace. Yet the principles which regulate secular affairs, and those which regulate the affairs of God are not the same: nor can any structure be stable apart from the Rock upon which the Lord laid his foundation. . . ." He then stated clearly the principle governing his attitude: "The privileges of the churches, established by the canons of the holy Fathers and prescribed by the decrees of the Nicene Council cannot be disturbed by presumptuous action or modified by innovation. . . ."[24]

[22] *Ibid.*, par. 4.

[23] Cf. E. Caspar, *Geschichte des Papstums*, I (Tübingen, 1931), pp. 521 ff.

[24] Leo, *Ep.* 104: *JK*, 481, dated May 22, 452.

Leo elaborated this stand in a further letter to the Empress Pulcheria: "Resolutions of bishops which are repugnant to the rules of the holy canons laid down at Nicaea, in co-operation with the loyalty of your faith, we annul and cancel with a decision of general application for the future, by the authority of the Blessed Peter the Apostle, since in all ecclesiastical questions, we respect those laws which the Holy Ghost defined through the three hundred and eighteen [bishops at Nicaea] to be kept peaceably by all the bishops."[25]

The Pope evidently considered the decisions of the Council of Nicaea of divine origin—promulgated under the aegis of the Holy Spirit—and as a consequence both final and irreversible. He says this explicitly a number of times in further controversy about the matter.[26] To Anatolius of Constantinople, for example, he wrote with considerable heat: "It seems that the present is a favorable opportunity for the See of Alexandria to lose the privilege of honors of the second place, and for the church of Antioch to be deprived of its right to third rank; with the result that, when these provinces are subjected to your authority, all metropolitan bishops are stripped of their rightful offices." He then explicitly repudiates this new position, declaring: "The Nicaean Council has been endowed by God with so high a privilege that if ecclesiastical decisions are approved, whether by few or by many,[27] whatever is inconsistent with its decrees, is altogether devoid of authority. . . ." "For the holy and venerable Fathers who in the city of Nicaea condemned the impious Arius with his errors, and laid down laws consisting of ecclesiastical canons to abide till the end of the world, still live on in their decrees among ourselves and throughout the whole earth."[28]

It was the Pope's conviction, then, that both his first predecessor, St. Peter, embodying the guarantee of Christ "the gates of hell shall not prevail against it" [the Church], and the Holy Spirit Himself

[25] Leo, *Ep.* 105: *JK*, 482, same date.

[26] Leo, *Ep.* 106: *JK*, 483, same date.

[27] *Ibid.* The reference "approved by few" evidently is to the hundred and fifty Fathers at Constantinople in 381 A.D., about the canonicity of whose conciliar decrees Leo had considerable doubt. The reference to "the many" is of course to Chalcedon.

[28] *Ibid.*, par. 4. Cf. T. Jalland, *St. Leo*, 324 ff.

were still present in the apostolic teaching authority of the Church. He felt that the power of the Holy Spirit was actually present guiding the Fathers at Nicaea, and again at Ephesus. He was willing to concede the same divine aid as extended to the doctrinal decision made at Chalcedon.[29] But it stopped there. In the political doings of the bishops, they were completely on their own, and wrong. For they explicitly contradicted a decided tradition, "endowed at Nicaea with so high a privilege by God, that decisions contrary approved by few or by many are devoid of authority."

Conclusion

From a theological viewpoint, it was most unfortunate that the bishops at Chalcedon got enmeshed in the question of the precedence of the See of Constantinople, and thus introduced a complicated political issue that was bound to influence the reception of the Council's doctrinal decisions. For the Fathers at Chalcedon had actually succeeded in reconciling the three principal currents of doctrinal thought by their definition; and they had been most careful to justify the doctrinal development that their definition represented by demonstrating its complete agreement with patristic thought in the past, and in particular with the current teachings of Cyril and of Leo. Their main deficiency lay in the fact that they turned to jurisdictional issues instead of having laid plans for the proper diffusion of their doctrinal accomplishments.

Had greater effort been made, for example, to convince the monks from Egypt and Palestine of the orthodox stand of the Council, and its complete concurrence with Cyril, the Council would have received a much readier and wider acceptance. For it

[29] It was a full year and a half after the Council before Leo gave his full and definitive approbation to the doctrinal decrees of Chalcedon. His hesitation was due to his opposition to the "twenty-eighth" canon. See his four letters of March 21, 453: to the bishops of the Council (in answer to their decretal letter sent immediately after the Council); to Marcian, to Pulcheria and to Bishop Julian of Chios (ed. *ACO*, II, IV, 67 ff.). However, there could be no doubt about Leo's equivalating this doctrinal definition at Chalcedon to that of the preceding ecumenical councils. In his Letter to Julian of July 11, 457, the Pope instructed (*ACO*, II, IV, 97): "that the statutes of the holy Council of Chalcedon be not allowed to be impunged by the evil intent of heretics, nor that anyone be allowed to depart from the definition, which by divine inspiration agrees beyond shadow of doubt with the doctrine of the evangelists and the apostles."

was these monks who, returning to Jerusalem and Egypt far in advance of the official reports, spread the word and impression that Chalcedon had jettisoned Cyril, and returned to a shameless Nestorianism. Coupled with the insult offered to Egyptian pride by the deposition of its archbishop, this false rumor was sufficient to start in motion the fanatical monophysite movement that perdures to this day. Similarly, while Leo's opposition to the political activity of the Council was justified, it proved a useful tool in the hands of the heretics in their reprobating the enforcement of the Emperor's decrees regarding the unity of the faith. Strangely enough, though the monophysitic leaders utilized his political stand, they reproached his doctrinal teaching as being in contradiction to that of Cyril; and the heretical movement that ensued became a movement away from the authority and influence of Rome.[30]

Actually, of course, there was a direct connection between Leo's stand on the doctrinal and the jurisdictional issues at Chalcedon. In both instances he insisted upon the continuity of tradition, and in particular upon the sacrosanct character of the doctrinal decisions, and of the jurisdictional canons laid down at Nicaea. It was unfortunate that the assembled Fathers at Chalcedon did not follow his lead in the precedence issue, as they had recognized the legitimacy and continuity of the doctrinal teaching of the Tome.

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[30] See J. Lebon, *Le monophysisme sévérien* (Louvain, 1909); Jalland, *St. Leo*, pp. 321-49; 373-98.

PRIESTLY PIETY

Without piety the holiest practices, the most solemn rites of the sacred ministry, will be performed mechanically and out of habit; they will be devoid of spirit, unction, and life. But remark, Venerable Brethren, the piety of which We speak is not the shallow and superficial piety which attracts but does not nourish, is busy but does not sanctify. We mean that solid piety which is not dependent upon changing mood or feeling. It is based upon principles of sound doctrine; it is ruled by by staunch convictions; and so it resists the assaults and illusions of temptation.

—Pope Pius XI in *Ad Catholici sacerdotii*, Dec. 20, 1935 (London: Catholic Truth Society, 1936), pp. 25 f.

AN ARTIST LOOKS AT THE MASS

I am an artist and a convert to the Church. A few of my friends are still pondering over what they consider my "reactionary step," even after the passing of ten years. They are of the opinion that the reason for my action lies in what they feel to be an excess of emotionalism in my temperament—my "artistic temperament."

While I must confess to an almost fanatical devotion to the arts and an abiding love for the glorious productions of the Church throughout the ages, I insist that if I had joined the Catholic Church for the sake of satisfying my aesthetic desires, no mistake of my life would have been greater. I joined it simply to satisfy the hunger of my soul for God. I would rather a million times over be the crudest, most ignorant peasant who ever came out of Catholic Europe, I would rather be an African jungle dweller or an Australian Bushman and have true Catholic faith than to be the greatest and most cultured artist in the world and devoid of faith. It is by faith that we live the only life worth while.

And yet I never cease to marvel at and thrill to the unparalleled beauty of the Mass, and to look upon it as a work of art—a work that transcends any creation ever produced by man. In the Solemn Mass an appeal to every sense has been used to achieve the one result of drawing the worshipper closer to God, a perfect example of functionalism, to use a modern cliché. The externals of the liturgy enlist into the service of God all that is best in creation. As Dom Beauduire remarks in *Liturgy the Life of the Church*: "All the resources of human ingenuity are made to contribute their share to the august concert which the Christian family must render to God: the expression of external action, the solemnity of chant, the majesty of gesture, the harmony of poetry, the eloquence of art." With an understanding of the exalted subject matter of the Mass it is the most marvelous drama which human genius has ever joined the arts to expound.

It is at a Solemn Mass and in a spacious and agreeable setting that we witness the fullest expression of the divine drama. Ralph Adams Cram averred that "the highest synthesis of artistic beauty is a Solemn Mass under the arches of a Gothic cathedral." Solemn Mass is the norm of all Masses; it is only in the complete with deacon and subdeacon that the ceremonies can be understood and brought

out in the greatest flowering. Even the rubrics of the Ordinary of the Mass always suppose that the Mass is high. Low Mass (*Missa privata*) is a shortened and simplified form of the same thing. Its ritual can be explained only by a reference to a High Mass. The *Missa cantata,* a modern compromise, is really a Low Mass inasmuch as the essence of the High Mass is not the music but the deacon and subdeacon.

I have never been able to understand why (other than for the sake of getting out a few minutes earlier) with all the wealth of beauty and the concomitant potential for spiritual resurgence available at a High Mass, why it is that so many Catholics shun it and will assist only at a Low Mass. I have friends who have not attended a High Mass for so many years that they would no more know how to conduct themselves at one than they would at a Buddhist service. On the other hand a recent convert declared to me that a Low Mass is too short a time to spend in church on Sunday, and that even the High Mass, because of its divine beauty, is over all too quickly. Incidentally no Protestant Sunday morning service is less than an hour in duration. I grant that Protestant church attendance is discouragingly small, generally speaking, but the reason for it is not to be found in the length of the service.

It is a present-day paradox that a great majority of Catholics are spurning the very thing in our religion that the sects are groping toward. As Protestantism in its thirst for beauty draws ever closer to a liturgical worship after the pattern of the Roman High Mass, Catholics in ever increasing numbers pass up our greatest liturgical glory in preference to the ritual as it has been reduced to the simplest possible form. At the Solemn Mass on Easter Sunday and at the Christmas Midnight Mass it is often Protestants who help fill our churches to overflowing.

In Anglican High Church parishes where one of the earlier Sunday services is the thoroughly Protestant "Morning Prayer" (sometimes called Matins) for those with Low Church preference, the later "High Mass" has invariably the greater attendance, by far. Even many of the evangelical sects are beginning to don "popish trappings," usually starting off with nothing more than an altar, a cross and two candlesticks. Let it be said, however, that wherever our separated brethren play at being Catholic they do it with dignity and solemnity. While the service may sometimes bear a fair resemblance to the Mass, and in other instances be merely a free-

hand, individualistic interpretation of the Roman Rite, nevertheless whatever is done is never performed hastily nor carelessly. Inasmuch as the prayers are said or sung in the vernacular, the incongruity of great speed and carelessness would be bare.

Apropos to the foregoing, it is humanly impossible to pray devoutly and intelligently at a lightning rate of speed, either in Latin or in one's native language. Prayer is the lifting up of the heart and mind to God. The Mass prayers are vocal prayers, in contradistinction to mental or interior worship. In mental prayer the soul alone communes with God, and who can compute the speed of thought? But in vocal prayer we express by word of mouth the thoughts and sentiments with which the soul is filled. However both forms presuppose concentration on the part of the one who is praying; both presuppose having thoughts and sentiments. If one reads prayers at so terrific a rate of speed that he cannot formulate ideas to accord with the printed words, then he merely reads words or makes sounds, and, it follows, he is not praying.

> In prayer the lips ne'er act the winning part
> Without the sweet concurrence of the heart.

Furthermore, haste ruins the dignity of the sacred rite. As I have stated previously, the Mass is the greatest of all aesthetic creations, a work of art. Now a work of art is an entity—something to which nothing can be added nor nothing subtracted without destroying the whole. In the Mass every movement, every gesture is purposeful and symbolic; likewise every spoken word is meaningful and of the utmost importance—integral units in this divine work of art. The movements of the priests, particularly in a Solemn Mass, are in the nature of a formal dance; therefore if the tempo be accelerated beyond a circumspect degree, congruity no longer exists and the resulting spectacle is lacking in propriety. If the sacred words be spoken too rapidly the effect is one of impiety and parrot elocution. Dignity and decorum have also been sacrificed and the whole artistic drama ruined.

It is understood that when a priest says Mass he is speaking not to the people but to God, and since his face is turned from the congregation and the greater part of what he says is pronounced either in a slightly subdued or a secret tone, the people cannot be expected to hear every word clearly, even if the beautiful Latin be enunciated slowly and correctly. This, however, does not nullify the disrespect

shown to God if a priest should address Him insensibly, carelessly and with such rapidity that it would have the appearance of wanting to get it all over with as quickly as possible. One wonders if those laymen who rip off the Prayers after Mass with machine-gun speed would talk to their friends that way. Why should they be less courteous to Christ and His Blessed Mother?

In Latin the prayers are generally shorter than in the English translations. For example, in the Mass for the Feast of All Saints there are 24 Latin words in the Collect. It takes 42 English words to say the same prayer. The Secret for that Mass contains 21 Latin words; 33 in English. It requires six more words to say the Our Father in English than it does in Latin; and the Last Gospel has 173 Latin words whereas the English in the Lasance Missal numbers 227 words. But—and here is the crux of the whole matter—reading the complete Mass for All Saints' Day, for example, as rapidly and at the same time as prayerfully as I can, takes me about twenty minutes. That includes the prayers which are recited after Low Mass. I clocked myself carefully and it took exactly 19 minutes and 35 seconds. (Almost all Masses throughout the year are longer because of the additional Collects, Secrets and Postcommunions.) Therefore, if a priest should go through a Mass of similar length in twenty minutes, which must necessarily include the gestures and movements about the altar, the distribution of the Communion to the faithful, the ablutions, etc., if he finishes in this length of time or less there is only one logical deduction possible: he has not prayed the Mass devoutly and intelligently.

Let us see what precautions Holy Mother Church has taken in attempting to preclude the reading of Mass too rapidly. In the front of the Roman Missal we find the official laws of the Church that govern the actions of the priest while he is engaged in performing the Holy Liturgy of the Sacrifice. Concerning the reading of the text it states: "The priest ought to take care that these parts which are to be said in a clear voice are truly spoken distinctly and correctly *and that the priest might be able to know what he is saying the words ought not to be said very fast.* He should use a tone of voice that will move to devotion and will be adapted to those who hear him that they may understand what is being read" (*Rubricae generales Missalis,* XVI, 2). The italics are mine.

It would seem evident that Holy Church has the needs of her children at heart. She urges her priests to consider that they are

offering the Mass for the edification and benefit of all present—"pro omnibus circumstantibus." While she permits the sacred minister to read the text at the same speed with which he will be able to understand the meaning, she also reminds him not to forget the needs of the faithful. The solution to the problem must be mutual charity. The priest must remember that he is the servant of the people and the people must remember that the priest will be quite incapable of finding a tempo that will be acceptable to all.

As a general rule candidates for the priesthood are strongly admonished against unseemly speed. A professor of liturgy in a great American abbey has written to me: "Each year as I prepare the Deacons of our Seminary for the grand task of offering Holy Mass I try to make them conscious of the desire of Holy Church. Alas, too often the ideals and practices of the Seminary are discarded on the plea of 'practical necessity.'"

One wonders what necessity could possibly induce unseemly haste in the performance of the Holy Sacrifice. What could possibly supersede devout converse with God? What is more important than giving worshipful and decorous address in His temple; than giving the noblest, purest enunciation to the sublime words of adoration, thanksgiving and supplication?

In addition to the impiety of a carelessly read Mass and the unedifying, inartistic spectacle it presents when read at machine-gun tempo, there is another aspect of the matter which should be considered, that of the liturgy as the corporate expression of the religious service of the members of the Church. It is collective, and it was never meant for merely the few but for the many. Pope Pius XI lamented that the greatest scandal of our age is the loss of the masses to the Church. This may be traceable in part to the fact that they have been gradually shut off from the fullness of the Church's life, the liturgy.

The Liturgical Movement, based on the principles that Christianity is essentially the religion of the worship of the Lord Jesus Christ; that the Church provides her services for the use and sanctification of the faithful; and that active participation in the holy Mysteries and in the corporate worship of the Church is the primary and indispensable source of the true Christian spirit, is urging a more active participation of the faithful in the Mass. The basic object of this Movement, a conscious effort to revitalize Catholicism, is to put the liturgy into the daily life of modern man,

to make it the motivating cause of his actions as a social being and as an individual, and to bring him to a fuller understanding and appreciation of the liturgy, a fuller participation in the corporate worship of the Church. In the Mass, the center of all liturgical worship, every man has an important part to play—that of co-offering to God the Sacrifice with Christ's representative, the priest. Only when he has thus offered the Mass can a man partake fully of the benefits which our Lord intended he should derive from it. And how can he co-offer if he is liturgically illiterate; if he doesn't pray with the priest?

One of the means employed to make Catholics liturgy-conscious is the use of the Missal. The faithful are constantly exhorted to use Missals and to pray the Mass. But I know from considerable experience with adult and student study groups that the clergy, in some instances, by their rapid-fire celebration of Mass are discouraging the sincere attempts of the laity to do this. Even fast readers are often hard pressed to come out even at the end, with certain priests. Some have gone back to their rosaries or prayer books, after futile attempts to pray the Mass with the priest.

In his *Motu proprio* of 1903 Blessed Pius X deemed it "necessary to provide before aught else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this [true Christian] spirit from its foremost and indispensable fount, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church." "And," he continued, "it is vain to hope that the blessing of heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the odor of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the temple." The Holy Father was here referring to sacred music, but might he not have been equally concerned with the entire liturgical prayer, and might not his words be interpreted to include those who profane the temple by the undecorous performance of the spoken and acted parts of the sacred drama?

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AMERICA'S TWO THEOLOGICAL ASSOCIATIONS

Within the past few years two learned societies have been organized to aid in the work of scholastic theology in this country. These organizations, both of which are in a flourishing condition, are the Catholic Theological Society of America and the Mariological Society of America. The work which ended in the establishment of the Theological Society began in October, 1945, while the practical preliminaries to the organization of the Mariological Society began the same month, but four years later. The organization of the Theological Society was completed, and its constitution adopted, at a meeting in the Commodore Hotel, in New York, on June 25, 1946. The constitution of the Mariological Society was adopted at a meeting held in McMahon Hall Auditorium at The Catholic University of America in Washington on Jan. 3, 1950.

Both of these associations were founded to meet definite and very urgent needs within the framework of the Catholic Church in the United States. Both have practical and salutary aims. Both have, even in the short time that has elapsed since they first came into being, accomplished important results favorable to the advance of sacred theology on the North American continent. Both, moreover, contain within themselves the seeds of tremendous benefits for the Church of God in our country.

What rendered the establishment of both these societies almost inevitable in recent years was a new awakening of interest, on the part of American theologians, in the study of scholastic theology, and, in particular, in the study of that section of sacred theology which has to do with the functions and the prerogatives of Our Lady, during the second quarter of this century. It is only in comparatively recent times that the theological training of American aspirants to the priesthood has been taken over, for the greater part, by American priests who could concentrate on their work of teaching sacred theology, and who were not compelled to envision the work of theological instruction as something of an interlude in an essentially missionary life-work. Once this condition had been attained, the priests of this country and of Canada were faced with the necessity of finding and of employing all the resources available to them to aid them in their individual and corporate responsibilities for the accurate and effective presentation of theological truth.

The two societies, one devoted to the work of theology in general, and the other dedicated to the study of that portion of sacred discipline which is concerned with Our Lady, have shown themselves to be immensely valuable resources for the achievement of these ends.

During the first century of its life, the Catholic Church in the United States of America entrusted the theological formation of its candidates for the priesthood mostly to priests of European origin and culture. Moreover, such were the conditions and needs of the times that most of the studies and writings of the men interested in the field of sacred theology had to be given over to predominantly polemical concerns. Such men as Archbishop John Carroll, Fr. Stephen Badin, Bishop John England, Fr. Jeremiah O'Callaghan, Archbishop Martin John Spalding, Archbishop John Hughes, and Archbishop Francis Patrick Kenrick showed great ability in the field of sacred theology, but only one of this group, Archbishop Kenrick, managed to enrich the literature of this science with any works of abiding importance. Even he devoted most of his scientific and literary work to purposes of controversy.[1]

In the latter part of the nineteenth century, however, and during the earliest years of the twentieth, American schools of sacred theology were favored with the teaching of experienced and tremendously able professors of European origin, most of whom returned to Europe after a relatively short sojourn here. In this distinguished company were to be found such eminent theologians as the Jesuit Fathers De Augustinis and Sabetti, together with their confreres, the future Cardinal Camillus Mazzella, and Fr. Salvatore Brandi, and the famed Sulpician Adolphe Tanquerey. The coming of these men to our country was in every way providential. It is obvious that they served to prepare the way for America's own contribution to the field of scholastic theology.

It is interesting to note that, little more than a decade before the

[1] The best, indeed the only adequate, treatment of the theological activity of these men is to be found in Dr. Robert Gorman's *Catholic Apologetical Literature in the United States (1784-1858)*. Kenrick, of course, was the intellectual giant of this group. The interest of American priests in purely theological questions at that time may, however, be seen as exemplified in Fr. O'Callaghan's lively and accurate comments on certain theses proposed by Bishop England.

end of the nineteenth century, the newly founded Catholic University of America felt called upon to recruit all of its teachers of scholastic theology among Europeans. Thomas Bouquillon had been born and trained in Belgium. When Bishop Keane invited him into the faculty of the new University, Dr. Bouquillon was lecturing at the Catholic Institute of Lille in France. Henri Hyvernat was born in France, and was teaching at the Apollinare in Rome when he was selected as the first of the professors on the Catholic University staff. Joseph Pohle and Joseph Schroeder were Germans. Sebastian Messmer, the future Bishop of Green Bay, was born in Switzerland and educated in Austria. He had been teaching in the faculty of Seton Hall Seminary for some years before he was called to membership on the original faculty of the University.

These men made up the original faculty of sacred theology, although only two of them, Schroeder and Bouquillon, were entrusted with the teaching of scholastic theology. Schroeder taught dogmatic theology and Bouquillon, moral; Hyvernat was assigned to the teaching of the Old Testament, Messmer to canon law, and Pohle to thomistic philosophy.[2] The positions accepted by Bouquillon, Pohle, and Schroeder had all been offered previously to other European theologians. This may have been the basis for the quip which Maurice Francis Egan attributed to Cardinal Manning. Commenting on the first Rector's journey through Europe to enlist teachers for the new University, the English Cardinal is reported to have observed that "Bishop Keane could have found enough mediocrities in his own country without going across the Atlantic for others."[3]

Bishop Keane and his associates intended to establish a faculty which would be made up first of European priests, but which afterwards would be composed of priests of American dioceses and provinces. Dr. Ellis quotes Keane's observation to the effect that "It is no disparagement to American Catholics to say they are not yet ready to take up university teaching, since it is an entirely new

[2] When the Catholic Institute of Paris (then designated as a University), started in 1878, there were only four members of the theological faculty. One of these men was charged with the task of teaching thomistic philosophy.

[3] Egan, *Recollections of a Happy Life* (New York: Doubleday, 1924), p. 185.

thing here, and they could therefore have no training in it."[4] Dr. Ahern quotes Bishop Keane as writing that the Holy Father himself, as well as the Directors of the University, desired that "the corps of professors shall be made up of American talent."[5] Keane stated that this would not be possible at first, but that this end would be achieved as soon as conditions were feasible. Dr. Ahern, however, alludes to the fact that an American priest, Msgr. James A. Corcoran of St. Charles' Seminary in Philadelphia, was the first man asked to join the faculty of the Catholic University. Msgr. Corcoran was compelled to refuse the invitation for reasons of age and of health.[6] He, incidentally, was the theologian sent by the American Bishops to Rome at the behest of the Holy Father to be their representative during the preparations for the Vatican Council.

The foundation of the first professional review for Catholic priests, *The Pastor,* by Father Wiseman in 1882, and especially the establishment of its successor, *The American Ecclesiastical Review,* in 1889, could well be considered as major steps in the coming of age of scholastic theology in this country.[7] Much of the earliest writing from University circles found its way into the latter periodical. The hopes and the plans of the hierarchy for theological scholarship in this nation were expressed, and ably expressed, in the early numbers of this *Review.* The magazine provided a means through which American theologians could speak to their fellow-priests, and enabled the students of this country to come into contact with the teachings and the movements that affected theology in Europe during those important years.

The Catholic University Bulletin first appeared in 1895, six

[4] John Tracy Ellis, *The Formative Years of the Catholic University of America* (Washington: American Catholic Historical Association, 1946), p. 359.

[5] Patrick Henry Ahern, *The Catholic University of America, 1887-1896, The Rectorship of John J. Keane* (Washington: The Catholic University of America Press, 1948), p. 4.

[6] Cf. Ahern, *op. cit.,* p. 5, note.

[7] Some of the circumstances surrounding the foundation of the *Review* and its relations with *The Pastor* are described in the article "*A Statement of Policy,*" in *AER,* CXXI, 4 (Oct., 1949), 332 ff.

years after the foundation of *The American Ecclesiastical Review*.[8] It was a magnificent corporate effort of the old University faculty. Shahan, as editor-in-chief, acted with Bouquillon, Pace, and O'Gorman to bring out a periodical of internationally recognized excellence.

During the first decade of the twentieth century, Pace and Shahan co-operated very intimately in what still remains by far the most ambitious and important corporate project ever carried through by American priests. They worked with Fr. John Wynne, S.J., the projector of *The Catholic Encyclopedia*, and with Doctors Pallen and Herbermann, in editing, and to a great extent, in writing, this gigantic enterprise.[9] The labors of these men proved to be eminently useful to the cause of Catholic theology in the United States.

Organized work on *The Catholic Encyclopedia* began in 1905, only sixteen years after the opening of the University. It is interesting to note that about thirty-five of the writers who produced articles that had to do with the field of scholastic theology were Americans. Thus the status of the sacred sciences would seem to have improved very sharply during the sixteen-year interval. The articles written by the American theologians, incidentally, compared very favorably with those written on similar subjects by Europeans.

The same year that saw the origin of *The Catholic Encyclopedia* witnessed the start of the ill-starred *New York Review*, a magazine that described itself as "A Journal of the Ancient Faith and Modern Thought." An ambitious and praiseworthy project, this periodical was soon abandoned, apparently by reason of Modernist tendencies manifested in some of the articles, particularly those of foreign provenance.[10] During its brief career, it gave

[8] The story of the founding of the *Bulletin*, and of some of the difficulties encountered by its original Board of Editors, is to be found in Ahern, *op. cit.*, pp. 71 f.

[9] Cf. *The Catholic Encyclopedia and its Makers* (New York: The Encyclopedia Press, 1917), pp. iii, ff.

[10] The amazing polyseudonymic activity of Joseph Turmel was exposed by Fr. Louis Saltet by means of a comparison between an article signed by Turmel in the *New York Review* and an unorthodox essay signed by "Guil-

expression to the thought of many competent American theologians.

During the intervening years, there have been many fine contributions to the literature of scholastic theology by priests of our own country. In the line of Latin textbooks, there were the works of such men as Langan, Otten, and Connell. Dr. Berry's treatise on the Church compares very favorably with the various translations of European works which have been brought to the attention of American students during the past few decades. Msgr. John A. Ryan, in his teachings on distributive justice and on the various connotations of social justice, contributed a great deal to the development of moral theology. The vernacular *Moral Theology* of Fathers Callan and McHugh was a credit to American scholarship.

In Feb. 1940, the new review, *Theological Studies*, appeared, and once again the theologians of this country found themselves in possession of a new means for the expression of their teaching. By this time, most of the men who had worked on *The Catholic Encyclopedia* were no longer actively engaged in the teaching of theology, and the new generation of teachers found itself in need of some sort of a unifying force. Around this time there was considerable discussion about the desirability of a theological society, distinct from the Seminary Section of the National Catholic Educational Association.

This seminary section of the Educational Association was and remains an extremely valuable asset for those priests who are engaged in the training of our candidates for the priesthood. By reason of its very purpose, however, problems in the field of sacred theology can form only one portion of the material with which it is concerned. It must also consider questions about discipline in seminaries, and particularly about the organization of courses. Hence it could not hope to be considered as a theological association in the strict sense of the term.

The late Bishop Joseph Moran Corrigan, the sixth Rector of the Catholic University, spoke frequently of the advisability of forming a theological association. The first definite steps toward the organization of such a society did not come, however, until three years after his death. The preliminary arrangements were made in Wash-

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laume Herzog" in a European publication. Cf. Rivière, *Le modernisme dans l'Église* (Paris: Letouzey, 1929), pp. 488 ff.

ington, in the fall of 1945.[11] A preparatory meeting was held in New York, in the rectory of St. Paul's Church, in January of the following year. During the last week of June, 1946, the first regular meeting was held, and the constitution was adopted. Since then annual conventions have been held in Boston, Chicago, Cincinnati, Washington, and Detroit.

One man, the Rev. Dr. Juniper B. Carol, O.F.M., supplied the initiative for the establishment of the Mariological Society of America. There were some (and the present writer was among this number) who originally believed that the purpose Dr. Carol had in view could best be achieved within the framework of the already existing theological society. Most of us, however, were won over by the forcefullness and the logic of the young Franciscan theologian. Thus a group of Washington priests, including a certain number of those who had worked toward the organization of the Theological Society itself, co-operated with Dr. Carol in working to found a society for the study of Marian theology here in this, the greatest of the nations dedicated and consecrated to Our Lady.[12]

The first general meeting of the Mariological Society was held in Washington, in the McMahon Hall Auditorium of Catholic University, in January, 1950. The second meeting, a spectacularly successful affair, was held last January, in Worcester, Massachusetts. The next convention will be held on the third and fourth of next month, in New York's Hotel Statler.

During the very first year of its existence, the Mariological Society was privileged to co-operate in one of the most important international theological congresses in history. In Rome, the week previous to the Holy Father's solemn definition of the dogma of Our Lady's bodily Assumption into heaven was consecrated to a great international Mariological-Marian Convention. Special sections were assigned to the Mariologists of the various nations throughout the world and to the theologians of the various religious orders and communities. The national sections were entrusted to the

[11] A more complete story of the foundation of the Theological Society can be found in the first volume of its *Proceedings* (Washington, 1946), pp. 5 ff. The initiative for the foundation of this society came from the staff of *The American Ecclesiastical Review*.

[12] The work of preparation for the foundation of the Mariological Society is described in the first volume of *Marian Studies* (Washington, 1950), pp. 11, ff.

Mariological societies of these regions. Belgium and Holland, France, Canada, Ireland, Germany, Spain, Portugal, and Hungary were among the fourteen national groups involved. The American section was entrusted to the Mariological Society of America.[13]

The purpose of the Theological Society is expressed in the first article of its constitution. According to the document, "Its primary object shall be to promote an exchange of views among Catholic theologians and to further studies and research in Sacred Theology. Its secondary object shall be to relate theological science to current problems."[14] The Mariological Society also speaks of its purpose in the first article of its constitution. According to the constitution of the Mariological Society, "The object of this Society shall be to promote an exchange of views on Marian doctrines and to further studies and research in Mariology."[15]

These declarations of purpose have definitely affected and formed the conduct and the spirit of the two societies. The Theological Society, while retaining and enlisting each year a considerable number of members who are not teachers of sacred theology, remains primarily a professional organization for such teachers. The Mariological Society, on the other hand, appeals to a greater proportion of priests who are not engaged in academic pursuits. It seems to be accomplishing its function primarily in bringing the teachings of Mariology and of its immensely rich literature to priests engaged in parochial activity.

In both associations, the founders sought to bring about agencies through which American priests interested in sacred theology can come to know one another and to recognize the scientific theological work being undertaken and accomplished in this country. Behind this intention lay a hope of bringing our American students together for corporate works commensurate with the needs of our times and the capacities of our Catholic educational system. It is certainly not too much to expect that, ultimately, the Theological Society may open the way to dictionaries of apologetics and of

[13] Cf. *Alma Socia Christi, Acta Congressus Mariologici-Mariani Romae Anno Sancto MCML Celebrati,* Vol. I, *Congressus ordo ac summarium* (Rome: Academia Mariana Internationalis, 1951), 73 f., 173 ff.

[14] *Proceedings of the Foundation Meeting* (Washington, 1946), p. 13.

[15] *Marian Studies,* I, 17.

theology of the type so well known in Europe.[16] And it is certainly not beyond the bounds of probability that the Mariological Society may be instrumental in making possible some encyclopedia of Mariology, similar to the masterly French work edited by Fr. Hubert du Manoir.

Perhaps the most important theological works ever issued by American scholars have been written by members of these two organizations during the past few years. I refer, of course, to Dr. Doronzo's outstanding series on the Sacraments and to Dr. Carol's recent treatise on Our Lady's privilege and function as Co-Redemptrix. The associations can claim no credit for these works, which were in the process of formation before the two Societies were organized. They can, however, claim credit for the uniformly excellent series of papers, published in the annual *Proceedings* of the Theological Society and in the Mariological Society's annual *Marian Studies*.

For the achievement of their purposes, both societies offer awards. His Eminence Francis Cardinal Spellman, Archbishop of New York, confers an annual award to the theologian designated by the Theological Society, at its general meeting, as the recipient of this honor. A committee, named each year by the outgoing president of the organization, recommends the name of the recipient to the general membership. The recipient this year is one of our greatest American theologians, the Rev. Dr. William O'Connor of St. Joseph's Seminary in Yonkers, N. Y. He was also honored with this award five years ago.

Through the initiative of His Excellency Bishop John Wright, a different kind of award will be offered by the Mariological Society. This award is to be offered to seminarians, diocesan or religious, who will submit a paper of about 6,000 words, which will be adjudged by a committee approved by the Society as the most competent contribution to the analysis and presentation of a Mariological problem. The competing student must be a regularly enrolled member of a theological seminary, house of studies, or college. His paper must come accompanied by a letter from a member of the faculty, attesting that he is presently engaged in theological studies, undergraduate or graduate. This award will first be given at the 1953 meeting of the Mariological Society.

[16] One member of the Society has been charged with the duty of drawing up plans for a dictionary of apologetics.

Both of these Societies have received the blessing of the Holy Father. Both have been blessed and encouraged by His Eminence Joseph Cardinal Pizzardo, the Prefect of the Sacred Congregation of Seminaries and Universities. Both offer great promise of worthwhile accomplishment for the cause of God's truth in this country. Both deserve the prayer and the support of our priests.

JOSEPH CLIFFORD FENTON

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for December, 1901, is entitled "The Ecclesiastical Review and the Dolphin." It explains that hereafter the editorial policy will be to issue a separate edition of the *Review* for the laity, entitled *The Dolphin*. The plan will be to have the articles in the two periodicals related in such wise that one will consider the subject from the standpoint of the priest, the other from the standpoint of the lay person. Thus, for an article on "The Confessor as a Judge" in the *Review* there would be a corresponding article on "Scrupulosity in the Spiritual Life" in *The Dolphin*. . . . Fr. Thomas Shahan of The Catholic University of America writes on "The Agrapha"—the sayings of Christ which are not contained in the Gospels. Some of these, the author believes, are found in early Christian documents, such as St. Justin's *Dialogue with Trypho*. . . . Fr. H. T. Henry gives us, in the original Latin with English translations, some poems in a humorous vein written by Pope Leo XIII in his early years. . . . Fr. Louis Walsh contributes a paper, praising our Catholic schools, but also suggesting some points in which they could be improved. . . . A reply to a question in the Conference section states that the organizations known as "The Rathbone Sisters" and "The Daughters of Rebecca" are condemned societies. . . . This issue also contains a decree from the Congregation of the Inquisition condemning a certain devotion known as "La mano potenta" and ordering the destruction of images made to promote this devotion, fashioned in the form of a wounded hand, bearing on the fingers the images of the Infant Jesus, the Blessed Virgin, St. Joseph, St. Joachim and St. Anne. . . . A list of all who contributed articles to the first twenty-five volumes of *The American Ecclesiastical Review* concludes this issue. It includes the names of four cardinals and many bishops and archbishops.

F. J. C.

Answers to Questions

TRANSFER TO A NATIONAL PARISH

Question: Is a person allowed to transfer his affiliation from a territorial to a national parish on the grounds that his residence is also within the boundaries of the national parish and it is more convenient to fulfil his obligations in the national church, in such wise that he can lawfully go to the national parish for marriage, the baptism of his children, etc.? It is the case of a person whose nationality is not the same as that for the benefit of which the national parish has been established.

Answer: It would seem that such a transfer of parish affiliation is not permitted. On Feb. 17, 1938, the Apostolic Delegate sent a letter to the bishops of the United States in which, referring to a decision given in 1897, he said: "Some foreign-born Catholics and their children, whose cases are covered by these declarations, interpret them in the sense that they are free to affiliate with any parish, even another national parish, in which the English language is spoken. The matter was duly referred to the Holy See, and under date of January 15, 1938, the Sacred Congregation of the Council declared that: 'When foreign immigrants and their children speak the English language and do not wish to belong to their own national parishes, they must affiliate with the American territorial parish in which the said immigrants and their children have their domicile, and not with any other parish in which the English language may be spoken'" (Cf. Bouscaren, *Canon Law Digest*, II, 79). Now, while it is true that these decisions referred to the transfer of parish affiliation from one national parish to another national parish, it would seem to follow *a fortiori* that such a transfer is forbidden from a territorial parish (which is the normal institution for a Catholic) to a national parish erected for the benefit of a nationality that is not his own.

THE CO-OPERATION OF A SURGEON

Question: A Catholic surgeon, making graduate studies in a non-Catholic hospital, is assigned to perform a Caesarean operation.

It has been decided by the staff surgeons that on the same occasion the patient's womb shall be removed—not because of any pathological condition of the womb itself, but because the woman has a heart affliction which would render another pregnancy dangerous. The Catholic surgeon realizes that he cannot conscientiously perform this latter operation. However, he would like to perform the Caesarean operation for the sake of the experience. He wonders, therefore, if he could perform the Caesarean operation and then state that his religious principles will not allow him to perform the hysterectomy. In such an event the staff surgeon who is present as supervisor would excise the womb, but he would expect the Catholic doctor to assist him. Would this procedure be permissible?

Answer: If the assistance in the sterilizing operation expected of the Catholic surgeon involves formal co-operation—for example, making some of the incisions—he must absolutely refuse to participate. If only material co-operation is expected, such as handing the instruments to the staff surgeon, or giving the anaesthetic, he may assist, provided there is a very grave reason to justify such participation—for example, a real danger that he will be discharged from the hospital with a consequent frustration of his professional career. Certainly, the wish to have the experience of performing a Caesarean operation would not be a sufficient reason. If there is no very grave reason for giving material co-operation in the hysterectomy, and the performance of the Caesarean section would necessitate such co-operation, he must refuse to perform this latter operation also. If in the particular hospital the Catholic nurses refuse to take part in illicit operations, the Catholic surgeon would have an additional obligation to abstain from all co-operation, in that there could very easily be scandal in his conduct.

THE CONDITIONAL ADMINISTRATION OF THE SACRAMENTS

Question: I have heard it stated that in conferring a sacrament conditionally, the priest should express the condition in the words: "Si capax es." Will you please comment on this statement?

Answer: It is a commonly accepted principle of theologians that a sacrament should be conferred conditionally only when there

is some doubt about the *validity*, not when there is doubt merely about the *fruitfulness* of the reception. In other words, the minister's intention to confer the sacrament should not be qualified unless he fears that for some reason the sacrament cannot actually be received. If he is uncertain only as to whether or not the recipient will receive the grace of the sacrament, he should administer it without any condition. The reason is that, as long as a sacrament is validly given, even though it may be unfruitful at the time of the administration, there is a chance that it may confer its grace later by revival. On the other hand, if a sacrament is administered with a condition referring to something required merely for fruitfulness (for example, "If you are contrite," in the conferring of Extreme Unction) the sacrament is not valid in the event that the condition is not verified, and thus there could be no subsequent revival of grace.

The expression "Si capax es" is quite suitable to cover any doubts regarding validity on the part of the recipient, when it is used to signify: "If you have all the requirements for the valid reception of this sacrament." For example, when it is uncertain whether the subject is alive, whether (in the case of one who has attained the age of reason) he has the intention to receive the sacrament, whether (in the case of a sacrament that cannot be repeated validly) he has already received the sacrament validly, the condition "Si capax es" can be employed very appropriately. The Ritual does, indeed, prescribe more definite expressions for particular cases. For baptism two conditions are specified—"Si non es baptizatus(a)," when it is uncertain whether the recipient has received this sacrament previously, and "Si tu es homo," when it is uncertain whether the creature being baptized is really a human being. For Extreme Unction the condition "Si vivis" is called for in the event that it is doubtful whether or not the subject is still living. But in other cases it is surely permissible to use "Si capax es," although the minister, if he wishes, could be more definite—for example, "Si sufficientem intentionem habes." It should be noted that to administer a sacrament conditionally a just cause must be present. Such a cause is always present when there is a prudent doubt as to whether one of the three sacraments that impress a character was validly conferred (Can. 732, §2). It is well to remember, also, that (apart from the particular instances mentioned

in the Ritual) an internal act of the will to administer the sacrament conditionally suffices, without any verbal expression of the condition (St. Alphonsus, *Theologia moralis,* Lib. VI, n. 29).

The expression "Si capax es" would not be appropriate when the doubt concerns the validity of the sacrament from the standpoint of the matter—for example, whether this liquid is really water such as is required for a valid baptism. In such a case (provided there is a sufficiently urgent reason for using doubtful matter) the condition should be "Si valeat haec materia."

FRANCIS J. CONNELL, C.SS.R.

FUNERAL DILEMMA

Question: A mother and three children under seven years of age die at the same time. For sentimental and financial reasons the father desires to have the funeral services performed for all four together. How is the priest to perform this ceremony?

Answer: The four caskets would be brought to the church and the prayers read for the deceased mother as at any other funeral. The Exequial Mass would be offered for the deceased mother. Mass cannot be offered for those under seven years of age, since they have not reached the age of reason. The Sacred Congregation has decreed that in this situation Mass may be said for some other intention designated by the relatives, but it is not to be the Requiem Mass. It may be a votive Mass, if the Ordo permits it or any appropriate Mass. Usually, priests say the Mass of the Angels, although there is no obligation to do so. In this particular instance the deceased children would be innocent bystanders. At the entrance of the church and at the grave the prayers indicated for the burial services of children could be fittingly read in addition to the prayers required for the burial service of the deceased mother.

Another solution to the problem but very probably not as satisfactory would be to bring only the casket of the mother into church and retain the others in the hearse. In such a case there would be no special problem for the prayers and Mass for the deceased mother. At the grave, besides the prayers for the deceased mother,

the prayers indicated in the ritual or ceremonial for the children would be read.

APOLOGIES

Recently we were asked about the Ordo to be followed by an Auxiliary Bishop when pontificating in the chapel of a religious order. We regret the inaccuracy of the reply. We read in Father O'Connell's excellent work on the Mass the following: "A cardinal or bishop, residential or titular, has, however, the privilege of following his own calendar, should he so wish, wherever he celebrates Mass." (Can. 349, §1, 1°; 239, §1, 9°.)

COVERING CHALICE AT HOLY COMMUNION TIME

Question: When a priest distributes Holy Communion during Mass after having received the Sacred Species himself does he place the pall on top of the chalice or may he leave the pall resting on the altar?

Answer: All the rubricians direct that once the celebrant has received the Sacred Species he places the chalice on the corporal and then covers it with the pall. There seems to be no reason for doing otherwise.

ANTIPHONAL OF THE BLESSED MOTHER

Question: I have been confused in the recitation of the breviary as to the number of times I must recite the antiphonal of the Blessed Mother. Do I say the *Pater Noster* immediately after or before the Antiphonal?

Answer: De Herdt informs that the Antiphonal of the Blessed Mother is said always after Compline. If the divine office is said in one reading, the Antiphonal is said only once and then after Compline. If the reading of the varoius hours is divided and said at different times, then the Antiphonal is said a second time, usually after the first interruption. If one anticipates his office or separates Matins and Lauds reading from the rest of the breviary, that is the time and place to recite the Antiphonal of the Blessed Mother.

In the Ordinarium of the Breviary we read the following rubric: Immediately after the *Dominus det nobis, etc.* that follows the

Pater Noster, the Antiphonal of the Blessed Virgin is said to which is added the versicle and oration and then concluded with *Divinum auxilium, etc.*

ALL SOULS' DAY INDULGENCE

Question: With reference to the plenary indulgence for the souls in purgatory beginning at noon of All Saints and ending midnight of All Souls, can this indulgence be gained in a mission church where the Blessed Sacrament is not reserved but where Holy Mass is celebrated every Sunday?

Answer: The conditions set down to gain this indulgence do not state explicitly whether or not the Blessed Sacrament must be present. We read in the latest *Enchiridion Indulgentiarum, Preces et Opera* (1950) that the faithful can gain this indulgence as often as they visit a church or public oratory or even a semi-public oratory. In using the term semi-public oratory it sets immediately after in brackets the words *(pro legitime utentibus)*. Nothing is said about the Blessed Sacrament being reserved so the implication is that its Presence is not essential to those who wish to take advantage of gaining these indulgences.

This indulgence is applicable only to the souls detained in purgatory on condition of going to confession, receiving Holy Communion and reciting at each visit to the church six times the Our Father, Hail Mary, and Glory be to the Father for the intention of our Holy Father. This indulgence may be gained either on November second or on the following Sunday. In a mission parish, as mentioned by our inquirer, many of the faithful or at least the majority of them would make these visits on the Sunday following All Souls' day.

PRAYERS FOR THE DYING

Question: What obligation is there to read the prayers for the dying as they appear in the Priest's New Ritual? Are they merely *ad libitum?*

Answer: Once the sacraments of Extreme Unction and Viaticum have been administered and the Apostolic Blessing has been given, there seems to be no obligation of anything further. Some of the

rituals state that after these things have been done, the priest may add some short and salutary admonitions according to the condition of the sick and dying person. However, not to remain with the dying person and the family reciting proper prayers seems to be very unpriestly and very un-Christlike. One would be quite remiss in his duty as a priest should he neglect offering special prayers at this time, even though they are not the accustomed ones found in the ritual.

WEARING OF FERRAIOLO

Question: Is it correct dress for a priest to wear a ferraiolo without a surplice when he preaches at some large ecclesiastical celebration?

Answer: The normal and proper dress for a priest preacher is a cassock, surplice and stole. The use of the stole is optional. The ferraiolo is not a liturgical dress and hence is worn only at non-liturgical functions. It may be worn at academic affairs, lectures and entertainments.

BENEDICTION PROBLEMS

Question: (a) A certain number of people, 12 or 20, is supposed to be present in church when Benediction of the Blessed Sacrament is given. Where is the number so stated? In what book?

(b) Is it usual to have Benediction of the Blessed Sacrament following the Stations of the Cross on days of Lent, say on Friday?

Answer: (a) The writer knows of no book stating specifically the number to be present at Benediction of the Blessed Sacrament. Father Laurence O'Connell states that it is impossible to determine mathematically just *how many* people must be present for Benediction of the Blessed Sacrament. The number of people necessary for proper reverence to the Blessed Sacrament must be determined by the Ordinary of the diocese. He may determine that twelve or twenty should be present but there is no general legislation to that effect. Due reverence must always be secured and this cannot exist without a certain number of people assisting.

(b) It is customary in most parishes to have Benediction of the Blessed Sacrament after the Stations of the Cross. We must

keep in mind that we are not permitted to have Benediction of the Blessed Sacrament whenever the spirit moves. Rather, we need the permission of the Ordinary or we should consult the diocesan statuta which will enlighten us about our privileges in this regard.

COLORED STRINGS ON AMICES

Question: Is there any objection to silk colored strings or ribbons attached to the amice?

Answer: The amice may be ornamented but it is better to have it of plain linen. Silk ribbons red, green or yellow may ornament the amice for feast days.

WALTER J. SCHMITZ

HUMAN FREEDOM

The freedom of the birds to fly and of the fish to swim unmolested in their natural realms suggests poetic thoughts about the freedom for which men yearn. But, after all, men naturally desire and actually possess a higher freedom than mere liberty of movement. The glory of human freedom is not in the mere absence of coercion or restraint; it is in the freedom of man's will to choose what is best adapted to bring his whole being to full fruition. Freedom of choice is the first freedom of man, his initial freedom, so to speak. By a due and proper use of it men may hope to achieve the fuller freedom of autonomy. Men are born free, indeed, free with the freedom of a will that is free to choose; but men are no less born to achieve freedom, the freedom of autonomy, which results from habitually choosing in conformity with the highest demands and noblest tendencies of his high and noble nature. This consummation can be achieved only by the proper use of his freedom of choice.

Freedom of choice is no irrational surge of instinct nor is it a sort of noumenal divinity without law or order other than its own caprice. On the contrary, it has its own proper laws resulting from the very nature of a rational being. It is regulated by reason for the whole root of freedom is in reason. It is of the very essence of a rational and intellectual being that he be free to choose but it is subversive of that essence to choose irrationally. Men are free because the deepest wellsprings of their nature demand it, and because man would not be man were he not free to decide and free to choose between alternate means to achieve his end.

—Gerald B. Phelan, "Person and Liberty," in *Proceedings of The American Catholic Philosophical Association*, XVI (1940), 66 f.

Analecta

An instruction dated April 23, 1951,[1] was issued by the Sacred Consistorial Congregation for the specification of the rights and duties pertaining to Military Ordinariates. It points to the fact that the authority of the Military Ordinariate is personal but not exclusive. As a consequence, persons, barracks, and other places subject to it are not exempted from the jurisdiction, even though it be only secondary jurisdiction, of the local Ordinary and the local pastor. The instruction counsels mutual agreement between the two sources of authority, especially in reference to functions that take place outside the military post. Nevertheless, domicile remains based on diocesan and parochial limits, and there is acknowledged no other type of domicile.

For the trying of cases in an ecclesiastical court a diocesan or metropolitan court is to be chosen and the choice is to be submitted to the Holy See for approval. The cases involved are criminal actions and contentious actions between subjects of the Ordinariate.

Blessings destined for military buildings or equipment will be conferred by the local Ordinary, if the ceremony is conducted under the auspices of the civil authorities; if under the auspices of the military authorities, by the Military Ordinary unless the latter is unable to function, for then the local Ordinary will act in his own right, after notification given him by the Military Ordinary.

The Military Ordinariate is required to inform the local Ordinaries of the names of the chaplains sent to the dioceses of the latter, as well as of those who are removed from these dioceses.

Registers of baptism, confirmation, marriage, and death may be kept in the Chancery of the Ordinariate. The Military Ordinary shall provide for this unless he permits them to be kept in the archives of the chaplains' office, if there be such archives, but then an authentic copy of the entries must be sent annually to the Chancery of the Ordinariate.

The Ordinariate may provide its own *Ordo* in accordance with

[1] *Acta Apostolicae Sedis*, XLIII (1951), 562.

the laws of the Church and this the chaplains may use wherever they celebrate Mass for the benefit of soldiers.

Quinquennial faculties, even decennial faculties, can be obtained by the Military Ordinary. Every third year he is required to send to the Sacred Congregation a report regarding the activity and the condition of the Ordinariate.

Chaplains must regard themselves as bound by the duties and obligations of pastors, with due allowance made for the difference in their situation. If they receive a stipend or other notable income they can be required by the Military Ordinary to apply the Mass for the people on the days mentioned in canon 306 in regard to Apostolic Vicars. This canon is also recommended to the Military Ordinary.

The best and the most experienced priests should be selected as chaplains and this is applicable to religious who are further governed by the special norms provided for them by the Sacred Congregation of Religious. The latter should, so far as possible, be assigned to places in which is located a house of their institute. Clerical garb is to be worn unless the character of their work or secular law requires the chaplains to wear military garb, and then they shall wear insignia to identify their ecclesiastical office. The instruction urges fidelity to the observance of the practices promoting sanctification, especially retreats. It exhorts chaplains to promote the works of the apostolate and to participate in the clerical conferences of the diocese in which they reside. It affirms, in regard to members of the armed forces who wish to enter the religious life or the priesthood, the competence of the Military Ordinary to issue the testimonial letter required from local Ordinaries.

The opportunity of missionary labor among the armed forces was the burden of a letter sent by the Sacred Consistorial Congregation to the Hierarchy of Spain under date of June 2, 1951.[2]

The Apostolic Letters beatifying Blessed Pius X, issued June 3, 1951,[3] recounted the labors of the heroic pontiff, noting among them his zeal in behalf of the Holy Eucharist and the enthusiasm he instilled in those engaged in the codification of the law. Recalled also were his constancy in the repression of Modernism and his courage in the protection of the liberty of the conclave. On the

[2] *Ibid.*, p. 565.

[3] *Ibid.*, p. 462.

same day,[4] our Holy Father addressed an allocution to the multitude gathered in St. Peter's Square in the course of which the Pope stressed the outstanding influence of his predecessor in the promotion of sacred and profane science, pointing especially to the debt owed the latter by the new interest created in Biblical studies and by the increased attention given philosophy and theology in the tradition of St. Thomas. Dramatically the Pope insisted that the singular characteristic of Pius X was that he was Pope of the Eucharist in our time and he affirmed that if he were to remain silent on this point, ranks of yesterday's and today's children would rise up to sing Hosanna to him who knew how to throw down age-old barriers which kept them from their Friend of the tabernacle.

The Encyclical *Evangelii praecones* was issued July 2, 1951,[5] marking the twenty-fifth anniversary of Pius XI's Encyclical on the Missions entitled *Rerum Ecclesiae,*[6] from which Pius XII quoted prophetic words showing the importance of a native clergy in a time when the foreign clergy would be compelled to leave the scene of their missionary labors. Our Holy Father expressed his sincere gratitude for the fact that due to the co-operation with this objective on the part of the missionaries in China and Korea there has arisen a numerous native clergy and a native hierarchy. To signalize the extent of the growth of the Church in mission lands during the twenty-five-year period, our Holy Father noted that the number of Catholics had grown from 15,000,000 to 28,000,000 and that the number of priests, native and foreign, ministering in those regions had increased from 14,800 to 26,000.

On April 22, 1951[7] our Holy Father addressed a radio message to the Catholics assembled in the City of Guatemala at the close of the first National Eucharistic Congress. Our Holy Father recalled the Assembly at Lila in June 1881, held at a time when the movement for International Eucharistic Congresses was in its timid infancy and he asked who would have thought that it would be followed by such a triumph embracing all continents as is witnessed in our day. He assured them that his prayers were a quiet echo of their own and that their object was the freedom of the Church, a serenity in public life and a just balance in social life, protection

[4] *Ibid.*, p. 468.
[5] *Ibid.*, p. 497.
[6] *Op. cit.*, XVIII (1926), 65.
[7] *Op. cit.*, XLIII (1951), 443.

against the enemies of the Faith, and an upright life by which they would prove the power of the Church in promoting, not special interests, but the genuine happiness and progress of the people.

In addressing a radio message on July 1, 1951,[8] to the Congress at Madrid observing the twenty-fifth anniversary of the Young Women's Sodality of Catholic Action, our Holy Father expressed his gratitude to our Lord for the aid He had given the members of the Sodality during the twenty-five years of its existence, while he praised them gratefully through the enumeration of their accomplishments. For the future he exhorted them to advance with their piety, with their social consciousness, and with their zeal for the apostolate.

On July 2, 1951,[9] our Holy Father addressed an allocution to the delegates attending the International Rural Life Conference. In the course of the allocution he protested against the assimilation of the life of the country to that of urban and industrial centers with the result that the country becomes a mere extension of the city. He further lamented the effect by which rural economy becomes but the reservoir for manufacture, an effect that is reached by the policies of Marxism with its superstitious adherence to the objective of industrialization and by the practices of capitalism which views the entire national economy on the basis of the market, controlled by a simple mechanism of price. It is this view of industrial capitalism that is chiefly responsible for the exodus from the land. The Pope pointed to measures through which a reorientation of social economy might be attained, measures aiming at assuring the people of the country the preservation of their own character and their own prestige in the general economy and in society. He spoke for social legislation which would provide for these people in accordance with their character, especially in regard to an education adapted to their professional needs. In Catholic centers he insisted on the need for a thorough Catholic training to be accorded them.

On June 23, 1951,[10] our Holy Father addressed an allocution to Sir Walter Robert on the occasion when the latter presented his credentials as British minister to the Holy See. In doing so Sir Walter had denounced Communism as a cloak under which Soviet

[8] *Ibid.*, p. 558. [9] *Ibid.*, p. 554. [10] *Ibid.*, p. 552.

leaders pursue aggression, pledging at the same time that the British government would labor for peace, for social justice and prosperity, and for the promotion of true religion. In replying our Holy Father defined true freedom such as can be the only foundation of true peace. It cannot be unbridled liberty. On the contrary it is an aggregate of the rights and duties of individuals, of the family, of the State, and of the family of States, rights and duties which are carefully measured and balanced by the demands of the dignity of the human person and of the family on one side and the common welfare on the other. Just like peace, which can be produced only by the actualization of genuine freedom, the latter is a spiritual value that can be won only by faith in a personal God and an unconditional acknowledgment of the moral law of Christianity. The last decades have proved that where faith is lacking, the temple of freedom and peace rests on sand.

Allocutions were also addressed to the representatives of the Philippines, on June 4, 1951,[11] and of Ecuador, on June 18, 1951.[12] The establishment of the Apostolic Nunciature in the Philippines was effected by Apostolic Letters dated April 8, 1951.[13]

On June 29, 1951,[14] the Sacred Consistorial Congregation issued a declaration affirming that an automatic specially reserved excommunication had been incurred by all who had concurred in bringing Archbishop Josef Groesz to trial or in the other crimes perpetrated in connection with this one. The declaration referred to the sanctions of canons 2343, §2; 2341; 2334, 2°; and 2209, §§1-3.

On July 25, 1951,[15] the Holy Office forbade devotions in the village of Heroldsbach of the Archdiocese of Bamberg based on visions which it declared not to be supernatural. Automatic suspension *a divinis* is the penalty which the decree imposes on priests who might in the future be present at these unlawful devotions.

On July 12, 1951,[16] the Holy Office placed on the Index a treatise by Rev. Leo Seiller, O.F.M., published in *Franziskanische Studien* (at Muenster in Westphalia, 1948-49) and entitled "La psychologie humaine du Christ et l'unicité de personne."

On May 12, 1951,[17] the Sacred Consistorial Congregation, as-

[11] *Ibid.*, p. 440.
[12] *Ibid.*, p. 550.
[13] *Ibid.*, p. 547.
[14] *Ibid.*, p. 481.
[15] *Ibid.*, p. 561.
[16] *Ibid.*, p. 561.
[17] *Ibid.*, p. 480.

serting that secular titles and marks of nobility had lost their original juridical foundation and that they are adverse to modern temperament, issued a decree forbidding Ordinaries to use in their seals, in their insignia, in their coats of arms, in their letterheads, or in the headings of their decrees any symbols of titles of nobility, inclusive of crowns and other secular signs, even though such should be attached to the episcopal or the archiepiscopal see itself.

On Nov. 1, 1950,[18] the Sacred Congregation of Seminaries and Universities issued a decree establishing a Pontifical Catholic University at Portalegre in Brazil. The school was opened by the Marist Fathers in 1931.

On May 30, 1951,[19] the Holy Office issued a notification of its authoritative dissolution of an association founded by a priest, Michael Collin, whom it had reduced to the lay state on Jan. 17, 1951, after he had been dismissed from the Congregation of the Priests of the Sacred Heart of Jesus. The suppressed association was founded by him without the approval of competent ecclesiastical authority. Its name was "Institut des Apôtres de l'Amour Infini."

The rank of Minor Basilica was conferred through Apostolic Letters on the following churches: under date of Nov. 28, 1950,[20] on the Church of the Assumption in Vallombrosa in the Diocese of Fiesole; under the same date[21] on the Cathedral of Urbino; and under date of May 23, 1951,[22] on the parish church of St. Eugene I in Rome. The parish itself was established by Apostolic Letters of March 16, 1951.[23]

Apostolic Letters of Sept. 8, 1950,[24] designated St. Frances Xavier Cabrini as the patroness of emigrants, while similar Letters of Jan. 12, 1951,[25] designated St. John Gualbert as the patron of the Italian forest patrol.

An Apostolic Constitution of March 2, 1951,[26] raised the Diocese of Sherbrooke, Canada, to the rank of an Archdiocese. A Military Ordinariate for Canada was established through the decree of the Sacred Consistorial Congregation dated Feb. 17, 1951.[27]

On May 1, 1951,[28] a congratulatory letter was sent to Most

[18] *Ibid.*, p. 495.
[19] *Ibid.*, p. 477.
[20] *Ibid.*, p. 426.
[21] *Ibid.*, p. 456.
[22] *Ibid.*, p. 461.
[23] *Ibid.*, p. 459.
[24] *Ibid.*, p. 455.
[25] *Ibid.*, p. 458.
[26] *Ibid.*, p. 449.
[27] *Ibid.*, p. 477.
[28] *Ibid.*, p. 434.

Rev. Giovanni Panico, Apostolic Nuncio in Peru, on the occasion of the fourth centennary of the founding of St. Mark's University in Lima.

The twenty-fifth anniversary of the consecration of His Eminence, Joseph Ernest Cardinal Van Roey, Archbishop of Malines, was the occasion marked by a congratulatory letter sent him on April 8, 1951.[29]

A letter of June 2, 1951,[30] addressed to His Eminence, Clemente Cardinal Micara, approves the new statute of the Italian Association of St. Cecilia and designates the Cardinal, in his capacity as Pro-Prefect of the Sacred Congregation of Rites, as the Cardinal Protector of the Association.

A fourth Apostolic Exarchate for the Ruthenians of Canada was established by an Apostolic Constitution of March 19, 1951,[31] to which are assigned the Ruthenians of the Province of Saskatchewan, formerly ascribed to the Exarchate of Central Canada.

The Diocese of Santa Maria in Brazil was divided by an Apostolic Constitution of March 10, 1951,[32] and a new Diocese, that of Passo Fundo, established. Under the same date,[33] the Diocese of Pittsburgh was divided and the Diocese of Greensburg established. Under the same date also,[34] new dioceses were established in Guatemala, viz., Zacapa, Jalapa, Sololá and San Marcos, as well as the Apostolic Administration to which has been given the name El Petén.

Besides the foregoing Apostolic Constitutions issued of March 10, three other similar Constitutions were issued two days earlier relating to subdivisions of missionary territory. One[35] of these raised the Apostolic Prefecture of Ambanja, in Madagascar, to the rank of an Apostolic Vicariate; another[36] raised an autonomous mission in British West Africa to the rank of an Apostolic Prefecture with the designation, Bathurst in Gambia; and the third[37] established three Apostolic Vicariates in the lesser Sunda Islands, viz., the Vicariates of Endeh, Larantuka, and Rutenga.

A decree of the Sacred Consistorial Congregation of May 8,

[29] *Ibid.*, p. 433.
[30] *Ibid.*, p. 548.
[31] *Ibid.*, p. 544.
[32] *Ibid.*, p. 541.
[33] *Ibid.*, p. 535.
[34] *Ibid.*, p. 537.
[35] *Ibid.*, p. 533.
[36] *Ibid.*, p. 453.
[37] *Ibid.*, p. 452.

1951,[38] authorized the Prelacy *nullius* at Pompey to use this name, with the supplementary designation by which it was previously known, i.e., the Prelacy *nullius* of Pompey or of the Blessed Virgin Mary of the Rosary.

Decrees of the Sacred Congregation for the Propagation of the Faith were also concerned with subdivision of mission territory. By a decree of Feb. 8, 1951,[39] the name of the Apostolic Vicariate of Chaco in Bolivia was changed to that of the Apostolic Vicariate of Cuevo. Similarly the name of the Apostolic Vicariate of Northern Katanga in the Belgian Congo was changed by a decree of March 8, 1951[40] to that of the Apostolic Vicariate of Kongole. In virtue of a similar decree of the same date[41] the name of the Apostolic Vicariate of Lwangwa in Northern Rhodesia has become the Apostolic Vicariate of Abercorn. A decree of May 10, 1951,[42] changed the name of the Apostolic Vicariate of the Upper Nile to that of the Apostolic Vicariate of Tororo.

On June 24, 1951,[43] St. Emilia de Vialar and St. Maria Domenica Mazzarello were proclaimed saints in the Vatican Basilica. The decrees of the Sacred Congregation of Rites attesting that all was in order for these canonizations were issued on May 1, 1951.[44]

The Decretal Letters for the canonization of Blessed Maria Anna de Paredes are dated July 9, 1950.[45]

On May 9,[46] and 22,[47] 1951, respectively our Holy Father addressed allocutions to the pilgrims who had assembled in Rome for the beatification of Blessed Placide Viel and Blessed Julien Maunoir.

Decrees of the Sacred Congregation of Rites attesting to the fact that all was in order for canonization were issued on May 11, 1951, in the causes of Blessed Antonio Maria Gainelli[48] and Blessed Francesco Saverio M. Bianchi.[49] A decree of the same Sacred Congregation of March 27, 1951,[50] accepted the two miracles needed for the canonization of Blessed Ignazio a Laconi. A decree

[38] *Ibid.*, p. 479.
[39] *Ibid.*, p. 481.
[40] *Ibid.*, p. 482.
[41] *Ibid.*, p. 483.
[42] *Ibid.*, p. 484.
[43] *Ibid.*, p. 529.
[44] *Ibid.*, pp. 489 f.
[45] *Ibid.*, p. 413.
[46] *Ibid.*, p. 435.
[47] *Ibid.*, p. 437.
[48] *Ibid.*, p. 492.
[49] *Ibid.*, p. 493.
[50] *Ibid.*, p. 485.

of the same date[51] attested that all was in order for the beatification of Venerable Marie Thérèse Couderc.

The list of appointments to the hierarchy made by the Sacred Consistorial Congregation includes under date of May 29, 1951,[52] the name of Most Rev. Loras T. Lane, D.D., named Auxiliary of the Archbishop of Dubuque, and that of Most Rev. John L. Paschang, D.D., named Bishop of Grand Island under date of July 28, 1951.[53]

In the secret consistory of May 28, 1951,[54] our Holy Father presented among others, the names of the following bishops: Most Rev. Hugh A. Lamb, D.D., named Bishop of Greensburg; Most Rev. Fulton J. Sheen, D.D., Auxiliary of the Cardinal Archbishop of New York. Moreover in the same secret consistory he published the names of bishops already appointed, among whom are found: Most Rev. Maurice Schexnayder, D.D., Auxiliary of the Bishop of Lafayette;[55] Most Rev. Joseph Lennox Federal, D.D., Auxiliary of the Bishop of Salt Lake;[56] Most Rev. Thomas J. McDonnell, D.D., Coadjutor with the right of succession of the Bishop of Wheeling; and Most Rev. Edward J. Hunkeler, D.D., Bishop of Kansas City, Kansas.[57]

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[51] *Ibid.*, p. 487.
[52] *Ibid.*, p. 567.
[53] *Ibid.*, p. 568.
[54] *Ibid.*, p. 402.
[55] *Ibid.*, p. 404.
[56] *Ibid.*, p. 406.
[57] *Ibid.*, p. 407.

DEMOCRACY AND THE DIVINE ORDER

No form of State can avoid taking cognizance of this intimate and indissoluble connection between itself and the divine order—least of all a democracy. If those in power do not see it, or discount it in any degree, their own authority is shaken. Moreover, social morality and the specious appearance of a purely formal democracy may often be a cloak for what is in reality least democratic.

—Christmas Message of Pope Pius XII, Dec. 24, 1944 (*Pius XII and Democracy*) [New York: The Paulist Press, 1945], pp. 11 f.

Book Reviews

HEAD OVER HEELS. By Msgr. Maurice S. Sheehy. New York: Farrar, Straus and Young, 1951. Pp. 178. $2.75.

Monsignor Maurice Sheehy has written, by his own admission, "a guide to the better self." This is a book that will appeal to many readers, "people who are struggling to discover themselves and God."

Almost any priest, whatever his field of work, will feel a little twinge of envy (obviously not his better self) at the varied and vigorous experiences on which the author draws casually and well. Campus and parish and war theatres furnish the attention-getting device or the illustrative anecdote of a priest who writes largely as a chaplain. The author has wisely not tried to cover everything in this book of 178 pages. *Head Over Heels* draws for the most part on the author's experience with Navy men and with naval events. Short, sermon-type essays have been punched out on various subjects. All have this in common: they do hold the reader's interest.

Priests will find that the writer loves both his religion and his people. This quality of love makes for some moving passages in the book. Evidently, it is a man's book for men. Parish priests will note the title and send it along to the young men who will be going, for the foreseeable future, into the military service. Teaching priests will do well to have a look at how Msgr. Sheehy deals with young American men.

Superficial judgment would pronounce this a simple book and its writing, an easy work. That it does not read like anything that Marmion wrote is immediately seen. If anyone would test for simplicity, let such a one try to write a chapter in the writer's style. There will be communication here between the author and the people for whom he has written. *Head Over Heels* does credit to the author and accomplishes his avowed purpose of being a guide to the better self.

JOHN J. O'SULLIVAN

VISIONS AND REVELATIONS IN THE SPIRITUAL LIFE. By Father Gabriel, O.C.D. Westminster, Md.: The Newman Press, 1951. Pp. 123. $2.25.

This work is based on a series of conferences given by the author in Rome some twelve years ago. Its principal aim is to expound the teachings on visions and revelations found in the writings of two great

mystics, St. John of the Cross and St. Theresa of Avila. Fr. Gabriel shows himself fully familiar with the works of these two saints, but at the same time takes into consideration the recent conclusions of psychology.

While defending the principle that interior souls may lawfully desire mystical union with God, Fr. Gabriel emphasizes that this is by no means the same as aspiring to miraculous communications. St. John of the Cross constantly taught that one should not desire visions. Indeed, he says, to ask of God supernatural manifestations is a highly dangerous procedure, because it opens the door to the intervention of the evil spirit. Moreover, union with God through the theological virtues, which are the immediate means of union, is more desirable than visions, which are merely an intermediate means of union.

Fr. Gabriel admits that there might seem to be a diversity of doctrine on this point between St. John of the Cross and St. Theresa, but he argues that actually there is no conflict. "It may even be said that some over-hasty and superficial reader of St. Theresa's works may think that she makes the higher stages of the mystical life consist in a profusion of such extraordinary graces. Yet, we have shown that, bearing in mind her particular method, and accurately examining the actual phraseology of her writings, not only does she not contradict the position of St. John of the Cross, but she also recognizes the accidental character of the phenomena" (p. 32).

Some practical suggestions as to the course to be followed by a director of a person who thinks he is the recipient of supernatural favors conclude the book. Fr. Gabriel tells us that the first advice the director should give to such a person is to pay no heed to what seem to be miraculous phenomena. If, however, as time goes on, these manifestations may appear to be genuine, the confessor or director should apply approved norms of discernment based on the physical and moral condition of the person, the objective content of the phenomena, and the effects which the visions produce in the subject (p. 107).

Fr. Gabriel has given us a work which, though brief, will surely be helpful to those who wish to know something about supernatural phenomena in the spiritual life, for his presentation of the subject is clear, simple and logical.

FRANCIS J. CONNELL, C.SS.R.

THE NUN AT HER PRIE-DIEU. By Robert Nash, S.J. Westminster, Md.: The Newman Press, 1950.

Any priest who has ever used at his prie-dieu *The Priest at his Prie-Dieu* recalls how admirably Father Nash's brief meditations served

as aids to mental prayer. Despite a few awkward phrasings and a few misprints, the work displayed a fine knowledge of hagiography, and exuded a spiritual warmth that more than compensated for its lack of stylistic niceties.

The present volume is the second of a projected series of three, designed in the familiar Ignatian pattern as meditations for priests, nuns, and seminarians respectively. *The Seminarian at his Prie-Dieu* is scheduled as a November publication of the productive Newman Press.

Father Nash shows a sympathetic understanding of the problem of the nun's spiritual life, and his meditations are designed to help the sister triumph over mediocrity and lead the Christ-life more richly. There is, however, nothing sentimental or cloying in the author's approach as we can see in the following excerpt.

> If the nun who has glimpsed the beauty of Thabor and learned its lesson is a bearer of light and joy into her religious family, the nun who has lost that vision can contribute nothing except what she has—the meanness, the darkness, the pride, the worldly standards . . . the false estimates of success and failure . . . the shirking from anything that calls for self-sacrifice.

Father Nash is a wise spiritual counselor, who knows and loves the word of God. Both the wisdom and love are apparent in all that he writes.

ROBERT PAUL MOHAN, S.S.

IL PENSIERO POLITICO CLASSICO. By Arturo Beccari. Milan: Vita e Pensiero, 1949. Pp. xv+223.

The author wisely observes that in our times all too often "politicians" and "statesmen" are unaware of the precedents and of the remote causes of the principles which they bandy about in the speeches which they are always making. He, therefore, undertakes to investigate classical thought on politics and statesmanship in order to make more comprehensible to the modern mind the essential characteristics of those fields. He tries to show their real basis and their historical implications.

The importance of such a study is not to be overlooked at a time when the States which are dominant in world affairs are, though the greatest in physical extent, the youngest in cultural traditions. Dominated as they are by economic problems which are more familiar to them, they are liable to overlook the traditional classical culture of older peoples which for centuries has had a definitely Christian, both this-worldly and other-worldly, cast.

While, with economic preoccupations, Bolshevism has tended to shape history differently than it was in ages past, at the same time,

as a sort of Hegelian antithesis thereto, Nazism and Fascism have also tended to shape it differently. That one may not be caught in the oscillations from one of these poles to the other, it is necessary that one look back to the way in which thinking about the State, and its relations with other States, has developed and draw therefrom sound conclusions as to the course that history should take in the present moment.

Because of the deep-rooted influences of Greek thought and Roman practice in the civilization of the western world the politician or statesman who would attempt to make decisions affecting the peoples who have been steeped in the traditions of that civilization without taking into account those influences would be liable to make the most egregious blunders. It is simply not possible to discuss with representatives of the other nations comprising NATO our common problems unless we realize what our words mean to them in the light of their traditions, their cultural background. We cannot assume that history begins in the 1500's and ignore the preceding centuries which contributed to the formation of their present-day mentality.

The author therefore takes up the origin of political doctrines in ancient Greece, and discusses more in detail the political doctrines of the Sophists, and the political thought of the writers of history. After treating of Socrates, and his followers in general, he considers at length Plato, the political significance of Platonic philosophy, the theory of the ideal State, the theory of the forms of the State, the man of politics and the State according to law. Analysing the politics of Aristotle, the author considers its bases, the teaching on the State, and the teaching on governments. He considers also the ancient views on revolution, before passing to a discussion of political thought in the Hellenistic-Roman period, and the theories of Polybius. Analysing the political thinking of the Romans, the author discusses the developments from Cicero to Livy, the thought of Seneca, and that of Tacitus. A final chapter deals with the political and juridical heritage of Rome.

Since all of this reappears in the cultural patterns of the nations of western Europe with which our statesmen now find themselves obliged to deal closely, a thorough study of this work might well be recommended. Words, after all, are a medium of communication between men, and to be used effectively they must be used with an understanding of their connotations, their overtones, which comes not from looking them up in a dictionary, but from knowing what they mean in the every-day life of those to whom they are directed.

THOMAS OWEN MARTIN

THE END OF THE AFFAIR. By Graham Greene. New York: The Viking Press, 1951. Pp. 240. $3.00.

In the early pages of this work, we find a list of Graham Greene's "entertainments" and a list of his novels. *This Gun for Hire* and *The Confidential Agent,* for example, are placed in a totally different *genre* from *The Heart of the Matter* and *The Power and the Glory;* and the reason is not too difficult to find. For to Mr. Greene the novel is the *mise-en-scène* for the magnificent struggles of the human soul in its search for God, in which the comparatively frivolous characters of adventure and mystery have no place.

The End of the Affair is the record of writer Maurice Bendrix's sinful liaison with Sarah Miles, the wife of an assistant secretary in the Ministry of Pensions in London. It is a tale in which love and hate, sin and sanctity weave themselves in and out of tortured souls with serpentine agility.

When a *Vergeltungswaffe* apparently destroys her paramour in a London raid, Sarah the wanton begins the transformation into Sarah the saint, by promising a God in whom she is not yet sure she believes, to give up Bendrix, if only he is spared. He is and she does. God is the new lover identified to the bitter and jealous Bendrix by means of Sarah's stolen diary.

At this juncture, it is easier to figure out the whereabouts of the famous Scobie than to figure out what happens to the story. Were this a stage production, one would have the impression that someone shouted "Fire" during the last act of a brilliant play, prompting the players to sprint for the nearest door.

For Sarah, after her untimely death, begins to work miracles, apparently to convey to her confused and dispirited lover a knowledge of the world of faith. Those of the household of the faith do not, of course, share the secularist's disdain of the miraculous, for, as Chesterton points out, the secularist who declares flatly that miracles are impossible is the real dogmatist in the pejorative sense of the word. But even the Catholic is quite liable to feel that Greene introduces his miracles rather clumsily for a hurried plot solution. It must be said, however, that Graham Greene, even in a hasty exit, is still much better reading than most of his contemporaries.

It is quite possible that the Catholics who are edified by the saccharine inaccuracies of a Lloyd Douglas will be scandalized by the bitter truth of a Graham Greene, who is admittedly not for the immature of any age. One does feel that in a few instances he is somewhat too specific in his descriptions of indelicate situations, but no one can accuse him of romanticizing sin. Greene, on the contrary, presents

sin in all of its dreary ugliness, and seems almost hypnotized by its power to disfigure the human soul.

It is true that adultery is a prominent theme, but there is more latent prurience in the authors of the "slick" magazines who wander longingly on the periphery of adultery without mentioning the name, than in Greene, who can mention the name without glorifying the sin.

Greene will always shock some because of an unconventional approach to what one might call the amenities of the faith. But any priest knows that many who observe the amenities of Catholicism know little and care less for divine truth. He knows, for instance, the convent-bred girl who attempts marriage before a justice of the peace, and the boy from the Catholic college who "outpagans" the pagans.

Greene, on the other hand, has a tendency to ignore the religious amenities without ignoring the faith. He can talk of the ugly church in which he was baptized and of the fat priest who baptized him, yet remain vividly aware of the sacrament of life that he has received. He can condemn the superficiality of a purely aesthetic attraction to Catholicism, and yet see the beauty and truth of Catholicism. Greene might forget to call a priest "Father," but he would never forget that the man was a priest. He might consider a tabernacle an artistic monstrosity, but it is doubtful that he would ever forget that it housed his Eucharistic God.

In the story, hero Bendrix hates God, but the God he hates is a reality, more terribly real than the misty deity of the last scene in a "religious" novel of the more conventional pattern, in which the bounder, silhouetted in the soft glow of a light filtering through a cathedral window, is brought to his knees to an organ *obbligato*. The God that Sarah loves and Maurice hates is to be adored or despised; but He is not to be ignored as a pious superfluity.

Dickens' Scrooge called Marley's ghost an undigested piece of mutton. God, to many a modern, is simply an undigested emotional experience, or a mere excrescence of religious exuberance. But to Greene, He is eminently real.

Martin Turnell, in a provocative and brilliant article in *Commonweal*, considers Greene open to criticism in *The Heart of the Matter* "in the use of muddled theology to create an entirely spurious *frisson*." This, however, is a charge very difficult to sustain. For it is the terrifying clarity of correct moral principles that makes the *frisson* in Major Scobie's soul anything but spurious. He sins and he knows he is sinning, just as the superbly-drawn whiskey priest in *The Power and the Glory* knows, and just as Sarah Miles knows, once she has the faith.

In a muddled theology, right and wrong are not clearly distinguished,

and if Greene's characters were not so sure of theological truth, their torment would be considerably alleviated. Any man who manages to change labels instead of changing morals, has talked himself into a position in which the still small voice of conscience is just about inaudible. But if a man knows in his heart of hearts that sin is sin, the truth that illumines will also be a flame that sears.

This may not be a great novel, but it is the work of a great novelist, who, more than any other literary figure of our time, has brought eschatological values into striking prominence.

The book jacket of *The End of the Affair* cites a phrase of Chekhov's that the effect of moonlight can best be conveyed by describing it as reflected in a broken bottle on a river's edge. Greene, in the same oblique fashion, has brought back to the literary world of the twentieth century the reality of God as reflected in the fragments of a man's dreams, and in the agony of a man's soul.

ROBERT PAUL MOHAN, S.S.

TREATISE ON PREACHING. By Humbert of Romans. Translated by the Dominican Students, Province of St. Joseph. Edited by Walter M. Conlon, O.P. Westminster, Md.: The Newman Press, 1951. Pp. xiii + 160. $2.50.

This is a work written by one who is not too well known on a subject of extreme importance. Humbert of Romans, to use the words of the Preface, is almost exclusively a "family" celebrity, the family in this case being the Dominican Order. Humbert rose to great prominence in the Order and became the fifth Master General. He held this office from 1254 until 1263. Besides being an able administrator, he was a prolific writer and it is very fitting that among the writings of the Master General of the Order of Preachers there should be one on preaching.

Despite the fact that many works are being written on the subject of preaching at the present time, there is a definite need for this work that comes to us from the thirteenth century. Oftentimes modern works on preaching furnish sermons (complete or in outline forms); they go into detail on the composition of sermons. The treatise by Humbert of Romans is more basic and fundamental; it is concerned with the preacher and not only with preaching; it is centered not only around the preacher's sermon but also around the preacher's life. In many regards it is a basic spiritual work on priestliness and the priestly office, with special emphasis given to the role of preaching in priestly life. It is this quality that makes the message of Humbert as timely in the twentieth century as it was in the thirteenth, as important for the modern preacher as it was for the mediaeval.

The chapters of the work deal with the following items: Qualities of Preaching, Qualities necessary for Preaching, How one should begin the Office, Concerning the Exercise of Preaching, Omitting to Preach or refusing to Listen, the Effects of Preaching, Diverse Subjects connected with Preaching. In order to gain an idea of the wealth of material contained in the work, we shall single out the second chapter that deals with the qualities necessary for preaching. This one chapter studies such problems as the preacher's life, the knowledge required for preaching, the language of the preacher, the culpability of those who neglect preaching, the wicked reasons why some do not preach, etc. As can be seen the work is meant to improve one spiritually, make him a better preacher; it will also serve as an excellent examination of conscience for those entrusted with the weighty responsibility of preaching the word of God.

Throughout the work Humbert deftly weaves in passages of Scripture and excerpts from the Fathers that bear on his subject. While he hands on what is best in the writing of those who preceded him in the work of preaching, he also gives his own remarks and observations that are very original and which mirror his individuality and personality.

A debt of gratitude is due the Dominican Students of the Province of St. Joseph and to the editor, Walter M. Conlon, O.P., for making available to us this mediaeval treasure in English. They have done a very creditable piece of work. There is, however, one suggestion this reviewer would like to make: they should have gone out of their way to identify with greater precision the references to the sources which Humbert used. Thus, Seneca, *Epist.*; Augustine, *De Doctrina Christi*; Gregory, *Regist. lib. 7*; Gregory, *sup Ezechiel*, are all too vague. There is a wealth of material in the predecessors on whom Humbert builds and it would have been ever so much more advantageous to know exactly where this material is found.

Alfred C. Rush, C.SS.R.

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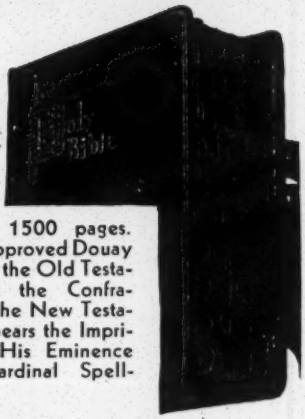

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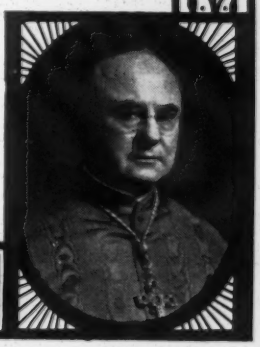

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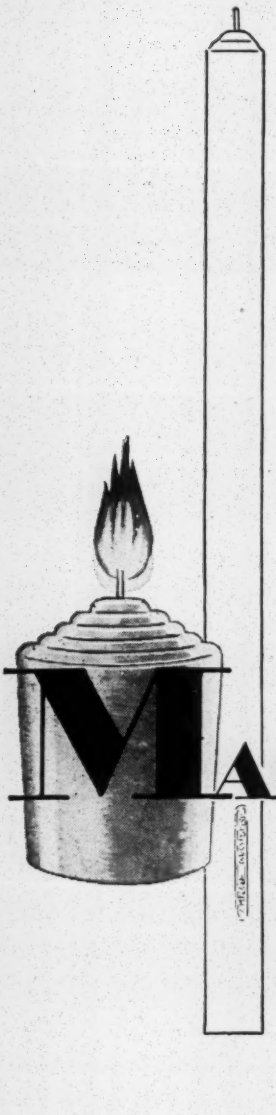

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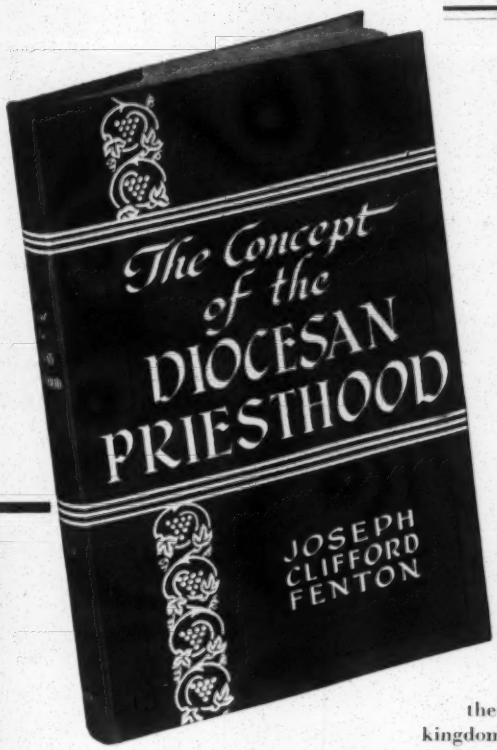

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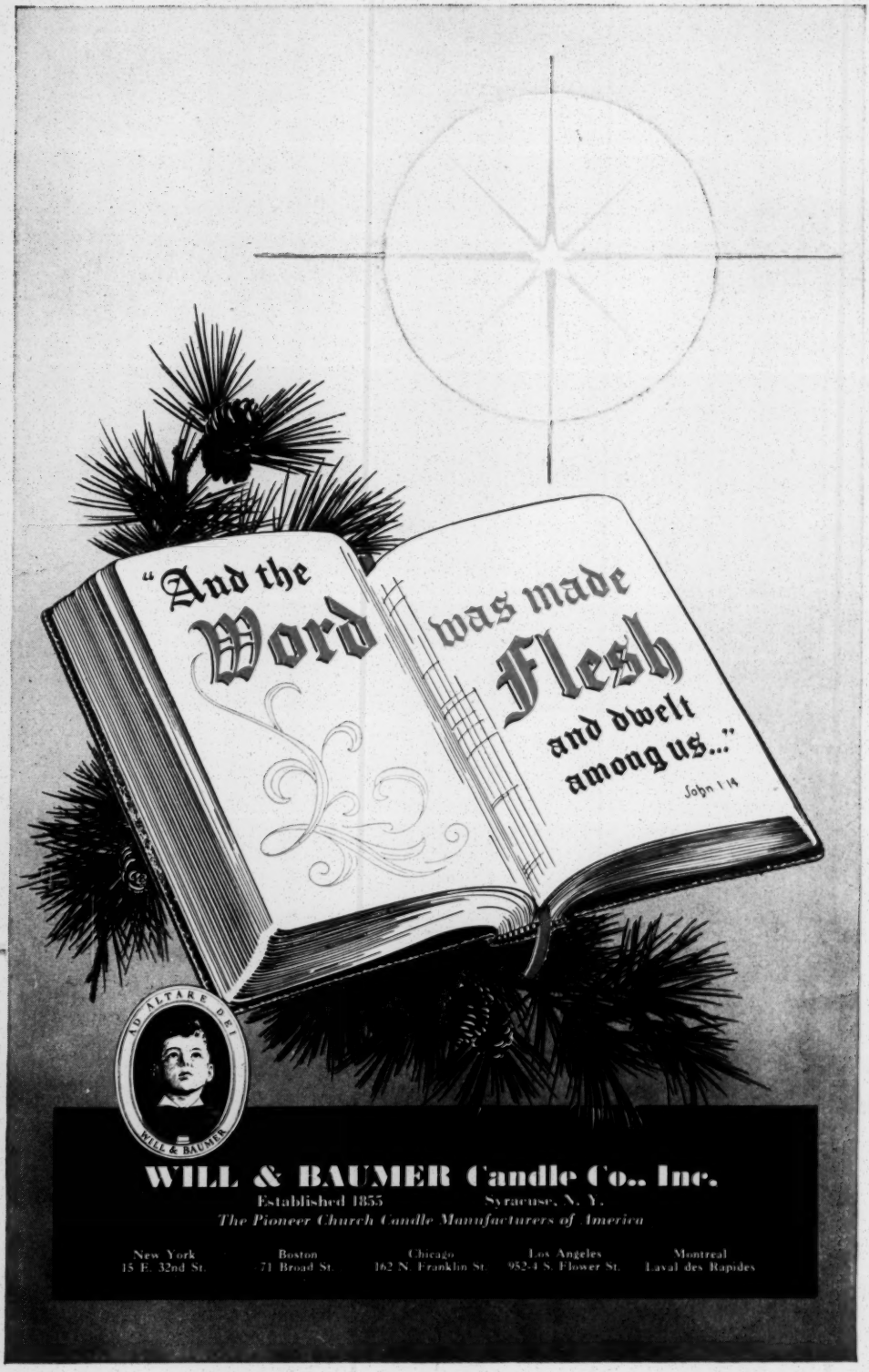

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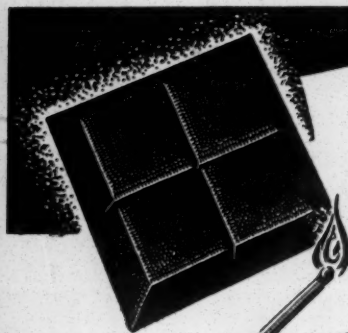

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